strengthened by power, to give receipts for the Monies. Eightly, The Ordinance for putting of the power of the Seal in *Wales* into the Judges hands. Ninthly, to desire that the Committee of the House of Commons for Scandals, may meet a Committee of Lords this Afternoon in the Painted chamber, to consider of punishing, &c. To the last, the Commons concurred.

The Commons voted 4000.l. to be repayed to the county of *Buckingham* which they had lent: the Lords concurrence desired. Also to desire their concurrence to the sending of a Regiment of Major Generall *Myttons* men (and others) for *Ireland*.

THis day the House of Commons received Papers from the Commissioners treating with the Army, for contracting with the Officers for *Ireland*, and the names of some 40 Officers of all sorts, that have agreed; but that they find some not so willing as was before pretended. A DECLARTION was worded against such as shall disharten, or any wayes dissuade from going for *Ireland*: but the Generall did not signe it, &c. Some other Letters say, that there is a second Apologie of the Souldiers, with six new Propositions (for vindication, for indempnity, for priviledges &c.) to their Officers. But that is not yet publick. The Generalls Excellency will not come to *London* this week, though (for his health) there is necessity.

That his *Excellency* hath been twice at *Holmby* with the *King* within 9. dayes is very false, onely reported amongst the Malignants to amuse the people.

The Generall said that he hoped that none would be found in his Army that should any wayes goe about to obstruct or hinder the service of *Ireland*, or such as are willing to serve.

And that if there could any such ill Officers be proved against any hee would send for them, and cause them to be severely punished.

The Assembly of divines are much taken with the Excellent *Catichisme* brought in, and are resolved very sodainly to take the Questions into consideration.

Thus have you the *Occurrences* concerning.

Votes *about sending to the* King: *And the time given His Majesty to return Answer. The Earle of* Pembrokes *Reports in the House of Lords, concerning His Majesty. And the Scots. Good Newes from Scotland. A Duell fought in Warwickeshire, and the manner of it. The Lord* Digbies *comming disguised to* Dublin, *and is now in the Castle. An Order for a Play-day for Apprentices. A Ship taken by Captain* Bowen, *with 6 Pieces of Ordnance. Severall Votes concerning the Province of* London, *and Classes thereof.*

FINIS.

Vindiciæ Catholicæ,

OR

The Rights of PARTICULAR CHURCHES Rescued:

AND

Asserted against that MEER (but DANGEROUS) NOTION

OF

ONE CATHOLICK, VISIBLE, GOVERNING

CHVRCH:

The foundation of the (now endeavoured) Presbyterie.

Wherein by *Scripture*, *reason*, *antiquity*, and *later writers*

First, The *Novelty*, *Peril*, *Scandal*, and *untruth* of this Tenet, are cleerly demonstrated.

Secondly, All the Argumentsfor it, produced by the Rev. *Apollonius*, M. *Hudson*, M. *Noyes*, the *London Ministers*, and OTHERS: are examined and Dissolved.

To the Parliament *of* ENGLAND, *and* Assembly *of* DIVINES.

By JOHN ELLIS *Jun.*

Gal. 5. 1. Stand fast in the liberty wherewith Christ hath made you free.

Si primatum aliquem in eis sibi agnosceret: Nunne in medium asserre debuit, unum caput ministeriale membris omnibus praefectum, cujus auspicijs in unitatem colligamur? certe aut Pauli oblivio excusari nequit, qui imprudenter, quod maxime appositum erat, adeoque praecipuum in causa praetermiserit: aut fatendum est, rem esse a Christi institutione alienam: imo APERTE FICTITIAM. Calv. in Ephes. 4. 11.

LONDON, Printed for *Henry Crenton*, and are to be sold at his Apr. 24 Shop in *Popes-head-Alley*. MDCXLVII.

To the High Court of PARLIAMENT *of*
ENGLAND.

To the Assembly of DIVINES.

To the Christian Magistrates, *and*
Reformed Churches *abroad.*

Honourable and Reverend,

ALL that shall be prefaced unto you, is an humble sute for your prudent consideration of the sequele. For if I have rightly collected; the opinion contended with, represents you all guilty of *Schisme* against the *Catholicke Church*; yea and of a *higher crime*, so many of you as have with hands lift up to Heaven (of which number my selfe am one) ingaged your selves in materiall points of Reformation; not onely without the Authority or endeavouring to have the minde of the Catholicke Church; but have also concluded and established *contrary* to what it hath determined in all those Assemblies which our Brethren stile the *Representatives* of it. From which transgression the truth here pleaded doth in that respect absolve you: in the comfort whereof, I would here also leave you. But seeing there are those, who would not onely have the opposed Tenet embraced for a fundamental truth in *Church Government*, and propound it as a ground thereof; but that it should also

General Councells.

cap. 5. §. 3.

be constituted and established an ARTICLE of FAITH and *Confession* thereof; I crave leave to adde a supplication, and with all submission, doe beseech you, that the expedient of a great man about these affaires, in his advice for the restoring of *peace* in the Church may be diligently weighed: *The summe* (saith he) *of our Religion is peace and unanimitie; of which there is little hope, unlesse those things that shall be injoyned as matters of faith, bee as few as may bee; and that wee leave mens judgements free in many things; by reason that the obscurity in a number of them is exceeding great, &c.* How much lesse then such opinions, as are not onely *New* (in the sence *now* propounded) and controverted; but moreover appugned constantly also, by the most eminent of our owne party, (and is as inconsistent with your Liberties, as Episcopacy, which you have condemned.) Withall I presume you will not disdaine the wisedome and practise of the most ancient Churches after the Apostles times: we see all their *confession of faith* in that *briefe* called the APOSTLES CREED, and afterward the *Nicene Creed*; made by the first Generall Councell, and for the explication of the former; in how few words is it comprehended, yea and the *confessions* of the Reformed Churches, and our owne 39. *Articles* are but briefe and for the most part cleere.

Erasm. in præf. ad Hilarium: *Summa Religionis nostri, pax est & unanimitas, ea vix constare poterit, nisi de quam potest paucissimis definiamus, & in multis literarum relinquamus suum cuique judicium, propterea quod nigens sit rerum plurimarum obscuritas, &c.*

Austin saies *The Rule of Faith is common to the weak and to the wise.* Which *Vshers* in the explication of one, almost as great, upon it: inferring, that (therefore) *The Rule of Faith must containe such truthes* ONELY, *as are* GENERALLY *agreed upon, by the consent of all true Christians, and without controversie.*

Ep. 57. ad Dardan: *Regulam fidei pusillus magnusque communem, in Ecclesiam tenet.*

a Vshers answer to the Iesuite, page 418.

Many things should not be rendered of the substance of

of Faith; for the denyall of which the crime of Heresy and Schisme, and for the doubt whereof, the penalty of rejection from the family, and worke of the Lord must be inflicted. The great Apostle every where exhorts, with all those who hold in the maine the forme of sound words, and yet are in other things diversly minded; to preserve the vnitie of the spirit in the bond of peace. The Lord restore the Churches to their just freedomes and keepe them from using their *liberty* as an occasion to the flesh, but by love to serve one another: And the same God raise and uphold the spirit of all *States* and *Magistrates* to be *Nursing Fathers* to them: and continue to returne this your work of Faith, and labour of love, seven fold into your bosome.

Rom. 4. c. 15. 1 Cor. 8. c. 10. Phil. 3. 15.

So prayes

An unworthy Minister of *Christ*, Son of the *Church*, and servant of this *State*.

JOHN ELLIS. *Jun.*

To the Pious and Ingenuous Reader.

Touching my Call *to this undertaking I shall give account in the following Tractate: But the* occasion *of my falling on it, was my defence against Mr* Edwards, *or rather the Authour of the Letters, which hee hath published in the first part of his* Sanious Gangrena, *where I being charged to have said in publique:* That Popery would come in again under Presbytery as well as under Episcopacy, if the Magistrate did not intervene. *I distinguished of* Popery Doctrinall *and* Rective, *or in point of* Government; *which latter I shewed was very probable (for the substance, though not the formalitie of it) to follow upon the Presbyterie on the ground that it is now endeavoured, viz.* A Catholique Visible Governing Church, *whereunto when I had written; it seemed convenient to publish that argument alone; and because one of the Authours of this opinion had invited mee to deal in the point; I was obliged to reply to him: but seeing others also had written on the subject, it had beene an imperfect opposition if I had not taken in the rest also: For I knew no prohibition from replying to any: neither are the hands of any tyed from answering unto me (if they shall see cause) at least mediately. And let no man be offended that so ordinary an instrument as my self deales*

with

with so many, and so considerable Persons. The contest of one Paphnutius, *and he a lay person, with the whole (first and best) Councell of* Nice *is vulgar. As also that of the Canon Law: one* Laique *if he* speak scripture, his testimony is to be prefered before the decrees of a Councell. *What ever distances there may be in other respects, as years, learning, name, pietie, &c. yet in Point of truth hee is on the highest ground, that hath the advantage of that; as the example of the young man* Elihu, *in* Job, *instructeth us.* Gratian,

Now this I first publish rather then the former Answer, (delayed not for want of innocency, but of opportunity, somewhat else impedeing also) as men assayled by an adversary, and a Breach of sea at once; first stop the inundation that will drowne all, *though the enemie in the mean time prevail the more.*

THE

The CONTENTS.

To the Reader.

Whereas I have reckoned (chap. 1.) Mr *Randal* [in his treatise of the Church] among mine Adversaries, in the Argument I handle: upon better search I finde him not to be so; but to hold the Catholicke Church, as others did, and my selfe doe, as by a marginall quotation I have made appear.

CHAP. I.

The occasion *and first* Authors *of the Question: Together with the intent and* scope *of this* Treatise. *As also the* Authors *call unto this service.*

SECT. I.

OD having put it into the heart and hand of the *Parliament of England*, to set upon Reformation of the *Church* as well as of the Common-wealth: they for that end conveened an *Assembly* of such Learned and Godly men as they adjudged meet for their direction in that work; and those of known different Judgements, (*Episcopal*, *Presbyterial*, and *Congregational*,) that they might by their opposition, the better discern what way of Church Government and Reformation they should countenance and strengthen with their Authority. Now the Episcopal way having rendered itself odious by its imperiousnesse and otherwise, the contest remained betwixt the other two: whereof the Presbyterian, being practised (in some things) in certain Reformed States and Churches (who were partly constrained thereunto) there being some hints of Scripture also that might be apprehended to look that way, Some other things withal concurring: got place, either in the interests or affections, of a great part of the Assembly, Parliament, City, and Ministers in the Country. Hereby also they were eyed the more by the Churches abroad that were of that way, and had the opportunity to improve their endeavours for their assistance. The *Congregational way* in the mean time, though it wanted not Assertors very learned and godly, and of great name in the Church, and had the advan-

tage of an amiable pattern of it in t' e new-English Plantations; and withall, the daily accesse and addition of the most knowing and conscencious sort of Professors: Yet by reason of the former disadvantages, it was not rendered so considerable among the Churches abroad, as to depart from *received Principles*, or neglect to appear in the defence of the former, for consideration of it. Hereupon the *Walachrian Classis* in Holland (among others) being sollicited by the Presbyterian partie here for their assistance: they appoint G. *Apollonius*, Pastor of the Church at Middelburgh, to take on him this province, and having according to his principles acquitted himself of that service, in a Tractate intituled [*A consideration of certain controversies which concern the Government of the Church of God, agitated in England*] the approbate of the Classis is added to the book, and published 1644. both in Latin and English. This Author observing as it seems, that the assault on the way of the Presbyterian Government was like to be strong; and fearing that the former basis and foundations of it, [viz. *That the Government of the Church was to be by the Elders, and they in equal power.* 2. *That it is alwaies convenient (if attainable) and sometimes necessarie, that Churches be associated and act in combination with joynt consent.* 3. *That as Princes and States have an Independent power within their owne limits, so Churches under the Government of one Prince or State, have no absolute or necessary dependance on other Churches in point of Ecclesiastick Power and Government*, &c.] These grounds as was said, being doubted whether defensible: the Author in the third Chapter of his discourse which treates [*of the Visible Instituted Church*] betakes himself to a larger *medium*, and of all men (that I know) of the Presbyterian, and almost of the Protestant judgement, he first layes down this conclusion: *That there is a certain universal outward Church, dispersed through the whole World, described in the Scriptures, which in a certain visible Government doth make one onely Corporation, Ministerial Church-body, or Political society: under which all particular Churches, Classical, Provincial, and National (as it were parts of the whole) are conteyned.* *Apollonius* is followed herein by M. *Hudson* in his Book written on this Subject [Intituled the *Essence and Vnitie of the Church Catholick visible*:] also by the Reverend *Assembly of Divines*, (as we shall see afterward) Again by M. *Noyes* a Minister of New-England, in his

Considerat. quarundam controvers. ad Regimen Ecclesiæ Dei spectant quæ in Anglia agitantur: Edit. 1644.

Conclus. 3.

§ 2.

The first Authors of this opinion.

Apollonius.
Hudson,
The *Assembly* of Divines.
M: *Noyes*

his book [intituled *the Temple measured*] and lastly by certain *London Ministers* in their Tract [of *the Divine Right of the Presbyterian Government*] by which it seems the Notion is so amiable, that there is as it were a kind of Ambition who should appear first, in being the Authors or Owners of it: Though the truth is, this conceit (for substance) hath been before all these the Tenet of some others, whom it is not any great honour to be followers of in this: as first the Papists generally: also a few Episcopal men: as *Crakanthorpe*, M. *Randall*, and perhaps some others. And it may be by some absolute Royalists (for that spirit must needs work in Church affairs to some such opinion) I remember one of them being in conference about Church-government, acknowledged indeed *the Church of Rome to have abused its power that way: but conceived that it was necessary for the Catholick Church to have some one standing standing Court and place of residence, whereunto to have recourse on all occasions, and which might have authority over, and influence upon the whole*: to this effect was his discourse: which opinion cannot be avoyded, if the notion of one Catholick visible Church be granted, as shall appear hereafter.

Ministers of London.

M. W. sometimes of this Parliament.

§ 3.

Now the scope of this Treatrse is not to unfasten the ground of all Church combinations, and to lay a foundation for absolute Independencie. The conveniencie and somtime the necessity of Classes and Synods for direction and determination (and that by Divine Authority) is freely acknowledged (though not with power properly juridical) yea, I add, that Episcopacie it self was and might be maintained, as also Presbyterie, (if confined to a particular Church, and not subjected to superior Ecclesiastical power, which was the most ancient way of it) without the notion of one visible Catholick Church; and might both consist together in a particular one. So that as neither *Episcopacie* nor *Presbyterie* (absolutely considered) are engaged to owne the opposed Tenet; so neither doth that Truth I plead for, constrain me to oppose either, if within the forementioned limits. My aim is the plucking up of that root from whence sprang the exorbitancy of both, and what was worse then either. And as I am not obliged to oppose, so I would not be interpreted to plead for the one or other. My businesse is to deal with the *subject* of Church *government*, and that onely in its *extent* and limits.

Prov. 15. 22.

§ 4. Now for a *call* to this service, though it challenge the most exercised abilities, and that other more able hands have undertaken it (which I heard not of, till these papers were almost in the Presse) yet one of the * Authors I reply unto, having done me the favour to invite me to a disputation about the Argument, and afterward farther obliging me, by sending one of the printed books to me (for which I am his debtor) with desire, that if I excepted against any thing in it, I could send my thoughts in writing to him privately: I conceived my self particularly engaged to deal in this argument, and that not privately, but publickly, because what I was to speak to, was published first.

M. Hudson.

CHAP. II.

The State of the question.

Termes expl.

THat *we may know what we speake, and whereof we affirme,* (as the Apostle phraseth it) the true state of the controversie is to be expounded, the mistake whereof is the rise of much of the dispute about this question. For the clearer proceeding wherein, four or five Termes are to bee explained: First the word CHVRCH, Secondly, the *Oneneſse*, or unitie of it, Thirdly, The *Universalitie*, Fourthly, The *Visibility*, Fifthly, (that which is included in the other) the *power* of it. Concerning the first,

1. Church.

The word CHVRCH, is taken (as in other acceptations so) 1. *Mystically* and *Essentially*, for a company of those that have owned the doctrine * of Christ. 2. *Politically*, as such a company are cast into one Society, Corporation, Republique or Body politique. And this againe is considered either *Totally*, as comprehending those in heaven also, Ephes. 3. 15. *the whole family in heaven and earth*: or *partially*, for those on earth onely: and this, either *generally* for all, as some would understand the word, (though we cannot give an instance of this signification in Scripture) or *particularly*; for those who live together in One place, and are associated into one body, called a Particular Church, as the Church of Rome, Jerusalem &c.

So *Tilenus Syntag. Thes. de Eccles. Calvine* and other add Sacraments, and *some* Discipline: but these as notes, not as formal causes of it.

The

The next Terme is *Onenesse*, or Vnitie, which is 1. *Essentiall* and in Nature, such as is that of all particular things in their generall heads: all men as they partake of the common nature and essence of man, (*rationalitie*, which is one) are in that respect called *one Nation or Man inde*, in the singular. 2. There in an *accidentall* unitie when the agreement is in that which is not of the essence and nature, but *adventitious* to the things, as time, place, appurtunances, &c. as some Spanjards, some French, some English may be one company, as by occasion they are met in one place, or as kingdomes and States at generall diets, or by mutuall leagues become one accidentally, by such unions.

2. Oneneſſe.

τῶ λόγῳ καὶ ἑνὸς ὤν.

Acts 17. 26.

πᾶν τὸ ἔθνος τῶ συμβεβηκότι.

3. An *Integrall* or Bodily onenesse (as I may so speake) when many particulars are joyned together, as one whole, and this is, 1. of a *similer* or *Homogeneall* body, whereof all the parts are of the same nature with the whole and one with another, such as is the onenesse of drops of water in the Sea, and sands on the Shore, or 2. of a *dissimilar* and *hetrogeneall* one; when the parts differ from the whole and among themselves, and this is double, 1. *Physicall* and Naturall, as when all the parts and members make but one individuall substance, as the head, feet, trunke &c. are all one naturall body. 2. *Politicall* or by way of morall corporation, and Republique, when many single ones are bound up in one sociall relation; as divers persons into one family, severall families into one corporation, many corporations into one Common wealth: and this union againe is twofold, 1. *Mystical*, when things are one in some *hidden* relation, that is not visible to the sence, as all families descending from some *First house*, such are all the sonnes of *Adam* and of *Abraham*, all professours of the same faculty, be they never so farre asunder. 2. *Visible* and outward, when the union of all parts is obvious and evident to the eye and sence, as the union of the members in the bodie of man, or members of a society when they are met, and act visibly together; as the City of London in Common Councell, the Kingdome of England in Parliament.

τῶν ὑπερέχει. καὶ τῶ συνόλῳ.

4. There is a *Collective* or aggregative onenesse, which differs from the former, in that this is only by collection, or gathering as an heap of stones is one by being gathered together into one place: but in a body, whether naturall or politique, there is requi-

red moreover a mutuall incorporation and inward dependance on one another, &c. Thus of the second terme.

3 Vniversality. The third is *Vniversall* or *Catholick*; It is taken 1. *Properly*, for that common nature in which particular things agree, as common to them all. *Rationall creature*, in the general, is the universall nature in respect of all particular men. And in this sence, *universality* is only a *notion* framed in the minde of man, and collected from observation of severall particulars, but hath no reall actuall being in time and place. 2. *Improperly*, for that which though it be a single thing, (either naturall or by way of relation) is yet in regard of the wide spreading of its parts, called *universall* catholicke and Generall: as we say the Kingdome of England in generall or universall doth this or that, though it be but one single Kingdome, &c. and in this sence that which is called universall may have an actual being and existence.

Vniversalium fundamentum in rebus forma in mente.

4. Visibility. The Fourth Terme is visibilitie: It is an accident or addition to the nature of things, as they are perceiveable to the eye, or (in a large acceptation) by any other sence; the subject whereof is alwaies a corporal or bodily thing, representing it selfe as *one* unto the sence.

5. Churchpower, The last Terme (included, though not expressed) is *Church power*; It is first *Doctrinall*; vix. Teaching Discussive, Determinative and concluding (in points of controversie) by the Word. 2. *Active*: and this is either *General* and common: and answers to that power that all men by vertue of the oneneſſe of Nature, and oneneſſe of the Law of nature, have in order each to other. As 1. to take care of, and do good to one another: to protect each other from violence, &c. 2. Properly Rective and *Iuridical*: and this is either 1. *Extraordinary*, in some unusuall cases: as every man hath power of life and death, in case of his owne (otherwise unavoidable) peril of life. Or 2. *Ordinary*: which is that which it is actually and constantly endued with, and which it is daily to exercise as occasion serves. And this againe is 1. *Imperative*, or by way of command, and imposition of truthes, or duties in the name of Christ. 2. *Coercive*, and executive by censure: by admonition and excommunication, or cutting off from the body of Christ.

State of the quest And thus far of the explication of the termes, now we come

to

to the ſtating of the Queſtion. And 1. negatively, what is not the queſtion. The doubt then is not 1. whether there be a company of perſons in ſeveral, or in all parts of the World, that *diuiſim* and in their ſeveral places do viſibly, outwardly, and openly profeſſe (for ſubſtance) the ſame faith, ſeals, worſhip and Government, and ſo may be ſaid to be one company, one ſociety, one congregation in Nature and Eſſence (i. e. *Acknowledgement of the ſame Faith*) as we ſay the *Turke* or *Turkes* are one company of men, becauſe their profeſſion of *Religion* is one: though thoſe of Conſtantinople and of Perſia have no dependance one on another, either Civil or Religious in point of Government. Nor 2. is it the Quære whether the ſeveral Companies or Churches of this Profeſſion as they are one in Nature, ſo alſo in *Spirit* and affection, and thereupon in the engagement of mutual care one of another, and to take notice what doctines are diſperſed, what converſation uſed among the Churches. Brethren of the ſame *firſt* Family are bound to do this, though they be every one maſter in his owne houſe. Nor 3. Is it doubtful whether ſuch Churches may voluntarily as occaſion ſhall require, aſſociate together for mutual aſſiſtance, and act (in many things) by common and joynt conſent, as it was at the firſt in the Church of *Geneva*. This the *Scripture* and the light of *Nature* dictates, even then when the ſame Scripture and light of Nature reſerves entire and diſtinct liberties to the particulars, as in the preſent conjunction of *England* and *Scotland*: And ſo in the conjunction of the Apoſtles and Churches at Jeruſalem, *Acts* 15. nothing was done there of particular Juriſdiction, as the decreeing of Excommunication, or the like, to thoſe that ſhould be refractory: this was left to the particular Churches. Now to theſe two latter, and not to the point of Government properly ſo called, belongs thoſe teſtimonies out of the Ancients, alledged by *Crakanthorp* (to prove that all the Biſhops joyntly and ſeverally are ſet over the whole Church in common, and not the Pope onely): for theſe Teſtimonies expreſſe onely a *generall* obligation of duty and charity: not of ſpecial *office*. 4. Neither is it the ſcruple whether all or moſt of the Churches in the world may not poſſibly become occaſionally one by their meſſengers in a general Councel: though ſuch a thing never yet was, nor

Baynes Dioceſ. pag. 21.

Declar. H. Com. about the diſpoſal of the Kings perſon.

Defenſio Eccleſ. Ang. cap. 28.

nor perhaps ought to be, of which hereafter. Thus of the first four termes: In regard of the last, viz. *the Power of the Church*; the question is not 1. whether an *Association* of Churches lesse or more, and especially a general Counsel have not a power more then barely consultative, or by way of meer Counsel and advice: and whether they have not, so far as the object of their Commission reacheth, an *Authoritative* power, (at least virtual) from Christ to act.

Cotton Keyes Kingd. H. cap. 6.

In all *Facul ies* there is a certain power given both by God and man to the al owed Professors of them, to give *Authoritative*, not advice only, but directions and rules, to which the Conscience is bound to submit, unlesse special cause dissuade us: and this Authority is the more *August and solemn*, though not *greater*, (or more or lesse vary not the kind) the greater the number is, and the more publicke the manner of giving forth the precepts shall bee. As for instance: an allowed *Lawyer* or *Poysician*, have not onely *ability* to give advice in point of estate or health, by vertue, of their skill, (which others possibly may doe materially as well) but have *autoritie* and legall power from God and man, to appoint, direct, determine and prescribe rules and waies to be observed in both; to which the person ought to be obedient that seeks advice: and this the more; if it shall be done by an *Assembly* of Lawyers or Judges, or Colledge of Physitians by publick consent convened for that purpose: though neither the one, nor other have power to compell the clyent or patient to follow their directions, nor obtain they any new and superiour power by being gathered, so in the affaires of the Church of God. In doubtfull cases; or upon occasion of grosser errours and scandalls: God hath by ordinance (virtual) appointed recourse to others, especially *Councies*, whose prescriptions, not disagreeing from the word, are to be obeyed, not only because they are *materially* good, but *formally* theirs: that is, the determinations of many of those, who are appointed by God for such offices in their *severall* places, so that their acting is the acting of *Officers*, but not *as* Officers, (for such they are only in their severall Churches) but yet by reason of his relation, they are the more fit for that work, but do not act in another and superiour right and relation when assembled, and therefore have not any power coercive more then before to constraine by Church-

page 18.

Eclef. 4. 19.

censure

sure, Excommunication &c. to their decrees. Neither do we find that the Apostles themselves, when holding such a Councel (in our *Brethrens* opinion) did more, then (in the Name of the Holy Ghost) *Decree*, and command; but did not impose any such *penalty* by authority of the Councel, upon the disobedient in the particular Churches. Act. 15.

2. Neither is the question properly, what power the Catholick Church may *possibly* have in unusual and *extraordinary* case or accident, and which in ordinary it cannot do, nor is the proper subject of such power, as we saw before in the instance of necessary self defence.

3. Yea further (*adhominem*) in respect of the practise and condition of most of those Bretheren who plead this Catholick visible oneneſſe of the Church: The question would not be what power the Vniversal visible Church might have (if possibly convenable) together; as it was at Jerusalem (in which case we grant what is contended for) as what the *parts* of it have asunder, and without endeavouring the *joyning* with the other. For even in a Kingdom, though all the Corporations gathered in *one*, have power over all particulars: yet not some of these, much lesse a few of them asunder; which is the way our Bretheren now practise. None of these is the point in controversie. 2. State of the Quest. in respect of the Patr. of this opinion.

But Secondly, It is positively this, *viz.* "Whether "the whole company of Christians on earth, are in their ordi- "nary and setled Church constitution, so *one* entire single Com- "mon-wealth, Corporation and Congregation, as that of *Right*, "and by the will and *appointment* of *Iesus Christ*, it is the first subject "of all Church power: by authority whereof, and commission "from which all particular Churches act, and to the determina- "tions of the major part whereof, they are to yeeld obedience (if "not apparently contrary to the Word) and the Catholick go- "verning power whereof, resides immediately as in its proper "subject under Christ, onely in the Ministers and Elders; and they "not taken severally, but joyntly as one entire Colledge or *Pres-* "*byterie*: to whose charge severally and *joyntly*, the whole and eve- "ry particular Church is committed *&c*, or more briefly: *Whether the whole be one Corporation, whereof the Elders joyntly are Governors; and the members gouerned.* 2 State of the Quest. positively. *Apol. ubi supra.* Lond. Min. Div. Right Presb. cap. 11. pag. 163.

CHAP. III.

Just Prejudices, and strong probabilities against an universal visible Governing *Church.*

Levis armatura militibus velitare

IT is the custome of warre to skirmish first, and to begin with the *lighter armed Souldiers*: this method shall be here followed: and first such things as render this opinion *vehemently suspicious* and questionable. Whereof the first is; The NOVELTY of it: The saying of *Tertullian* is received: *Quod Antiquiss. Veriss.* Truth is Ancient, and error Novel: but M. *Noyes* would avoid this prejudice, where he saith, that *the Fathers so predicated the unity of an universal Church, that they laid foundations for an universal Bishop.* I shall therefore endeavour to shew the *Novelty* of it, and first absolutely considered in it self. Secondly relatively, and that first in respect of the *Protestant*, and then of the *Presbyterian* party. 1. Absolutely. If we credit the * *Centurists*, the particular Churches in the first hundred of years after the Apostles, did exercise all *Church-Gouernment* within themselves: * *They did ordain and depose Ministers, admonish and excommunicate obstinate offenders: held Synods or meetings, wherein they determined the affairs of their own body: In doubtful cases they consulted with other Churches, not by reason of their superiority, but upon the ground of common charity.* But no hint of this Catholick Governing body among them.

See their praises *apud Montag. Apparat. Sacr. præfat:* and D. *Vvheare de Meth. leg. Hist. Cent. Magd. Cent. 2. cap. de Regim. Eccl. Tit. de privat. Syn. de tit. de consoc. Eccles.*

Object. But in occasions which concerned many Churches, "they held that they should be transacted in Synods and *Councels*: "and they did accordingly in such meetings exercise superior "power in the particular Churches; as excommunication, ordi-"nation, deposition of Ministers, determining of controversies &c. Besides several expressions of the Ancients imply as much.

Object. *Crakanthorp ubi supra.*

Answ. To which I answer, First, To the Synods and Councells: *That what concerns many, should be debated by many* &c. doth not conclude them a Corporation, no more then the common Treaties of Nations in things of joynt concernment.

Secondly, Their exercising the acts above mentioned in their particular

particular Churches, and their acting these things in Synods were (it is certain) at some distance of time: and seeing the *former* way of Government is mentioned *first*; it may well be, that the latter came in as the discipline of Churches began to be corrupted, and decline to WORLDLY POLICIE: which happened in this first age also, say the same * Authors.

Cent. Magd. ubi supra in principio cap. de Reg. Eccles.

3. It might be by *Decree* and judgement onely, not by actual execution of such things, as 1 Cor. 5. *I haue determined that when ye are gathered* &c. and John 4.2. *Christ baptized more Disciples then Iohn, though Christ himself baptized not, but his Disciples.*

4. Howsoever their practise in this (if it were at the same time, and not after Discipline declined) must be expounded to be consistent with their other practise within themselves, whereby they owned entire, (and of right) Independent power from any other Church or Churches. So that in such united Synods or Councells, each Church might act its owne power, though in *union* with other; and all act as so many several and distinct Churches united; not as one *entyre* universal *body*, in the nature and notion of it, different, distinct, and superior to the particular Churches. So that being gathered, they had a larger power, but not a greater nor another power as a general *Councel*, but as so many particular Churches or Elders congregated. They acted not as a Parliament, but as a Dyett of so many Free-States. Or to take M. *Hudsons* owne similitude. As a *heap of stones*, have no more *inward* vertue because they are an *heap*, then if they were each one by themselves; they have a larger, but not a more excellent one, or of another kind; neither doth the power of working, (what ever their vertue be) agree to them *first*, bebecause they are an *heap*, but because they are stones of such and such a nature. So here; They might excommunicate then, but it might be from their owne heap (as we may so speak) or Societies onely: not as out of the *Catholick Visible Church* also, unlesse *per accidens*; in as much as he that is *rightly* excommunicated out of one Church, is *really* excommunicated out of all (because they are essentially and mystically one, and to go by the same rule) though formally he may not be so. As he that is justly condemned for a Traytor in one of the Kings Dominions, is really and vertually condemned in the rest; because these Domi-

ons are politically one in their head; yet may they be Independent one from another in their proper Governments and Rights, as was said above concerning England and Scotland.

Fifthly, It was but a voluntary association, or by right of Fraternity only, and not of oneness of Corporation: which appears by astringing and confining, even in *after times*, in some Councells, the power of Bishops and Ministers, to, and within their owne Dioceses and Churches, so as to pronounce all the acts they did elsewhere (unlesse by call or permission) void, and of none effect. *Whether it were judgement, ordination, excommunication, it shall be* (say they) *of no force*: As the Councels and Canon Law are cited by *Crakanthorp* himself; one of our adversaries in this cause. So *Cyprian* saith, that *Stephan* Bishop of Rome, put his *sithe into other mens Harvest*, when he endeavoured by authority to restore two whom the Bishops of Spain had deposed. Now if they had apprehended the whole Church to be but *One* Corporation or great *Congregation*: and all the Bishops and Ministers to be over this one Church in common: why then (though in regard that each man was assigned by the Church to his particular place for the avoyding of confusion) such acts out of their owne Churches might be disorderly and irregular; yet could they not be formally void: for that the whole Church, being committed to each and to all; they had been within their charge, seeing they had an habitual and fundamental right thereunto, as being Officers *per se*, and properly of the whole Church, and not of any particular Church, but by accident onely. And let it be remembred; that these Constitutions were much later then the Churches we spake of before. This for Churches and Councells. We come now to particular, (and those the most eminent) persons: Let us hear themselves speak.

Conc. Gen. 2. c. 2.
Conc. Antioch. Temp. Iul. c. 13.
Conc. Sardic. can. 19.
Caus. 9. q. 2. c. null

lib. 1, ep. 4.

First CHRYSOSTOME: *The Sacrifice or Passeouer was to be eaten in one house, and not to be conveied out: that is, the house is one that hath Christ: and the many houses of the Hebrews have but onely one* *Power, *Nature, and Condition, as the Churches throughout the World, and in several Provinces being many in Numbers, are but One Church.* Where he makes them *One* in that they have *One Nature and Condition*, but saith, they are *Many in number*. Whereas this opinion makes all the Churches in the world to be but

Serm. 1. de Pasch. εἰ ἐστὶ καὶ πλείους &c.

* δύναμιν,

but *one in number, in respect of Corporation and Government*: as all the houses in a City make but one single Corporation: and all the Corporations in England, make but one *single* Kingdom. So that this Testimony; taking the distinction above mentioned, of oneness in Nature of those, that are many in number: looks as much, if not more, on us, then on our opposites.

2. CLEMENS ALEXAND. *There is absolutely but one Ancient and Catholick Church in the Vnity of one Faith*: whereunto agreeth that of CALVINE: *The unitie of the Church consists in the unitie of the Faith*, and (expressly against this universal visible Government) he addes, *it is not necessary that we see it (the Church Catholick) and that it be visible, for preservation of that unity.*

lib. 7. Strom. Ἐκκλησίας ἑνότητα πίστεως μιᾶς. *Instit. l. 4. c. 1.*

3. CYPRIANUS: when he professedly disputeth the question about the unity of the Church (passing by the corruptions added in this place, and some of his * Epistles, by the Papists) *defineth the unity of the Church by Doctrine and Discipline: and saith, This onely is the cause of Schismes: Quod magistri Cælestis Doctrina suis quod idem est Ecclesiæ vivitas non servatur. That the Doctrine of our heavenly Master, or which is* ALL ONE, *the unity of the Church is not preserved: and as there is one God, one Christ, one Faith: so there is one Church, one Discipline in it: one Bishoprick, whereof in the whole every one hath his share: and as the Sun hath many beams, but one light: and the boughes of a Tree many, but one Trunk, so many particular Churches, whereof (unum lumen, unum Caput, una Origo) one light, one head, one original*: in all which he makes the unity of the Church to consist in *oneness* of *nature, faith, spirit, head*; not in *number* and *Government*. As the leaves and boughes are not one in number, and in themselves, but in their Original and Root: so are the Churches one in Christ, and the spirit, and nature; though different in suppositum and Government.

De unitate Eccles. sive de simplicitate prælatorum.

Iames corrupt: Fath.

Perk. prapar. prob. Sculter. medull. Patr. in loc.

Infolidum.

Robur unum.

4. HIERON. *It is called one Altar: as it is said one Faith, and one Baptisme, and one Church*: but faith and Baptisme, are said to be one

Vnum Altare dicitur, quod una fides & unum Baptisma & una Ecclesia. Hieron. in Is. 19: 2.

one in respect of *Kind* and nature, not *Integrally*, and numerally.

5. AUGUSTINE: He, speaking of the *first Subject of the keyes* or Church power, saith, *For all the* SAINTES *the efore that doe cleave inseparably to the body of Christ did Peter receive the* KEYES *of the Kingdom of heaven: because not he alone: but (universa Ecclesia ligat solvitque peccata) the universal Church doth binde and loose sins.* But that he doth not mean joyntly as one body or Corporation; but severally, every Church by it selfe (and so the oneneſſe of the Church here implyed, is in nature and kind, not in number) appeares by what he saith in other places; as where repeating that about Excommunication. Mat. 18. *If he hears not the Church let him be unto thee as a heathen*: he saith: He *who joyneth him to himself, which is after this order cast out, be not permitting (being orthodox) by vvhom he is cast out (juris sacredotij sancti limites Excedit) doth violate the rights of holy Priesthood.* He doth imply, that particular Churches did excommunicate within themselves, or the universal Church distributively taken.

Tract. in Ioh. 124.

De duodec. Abus. Grad. 1.

6. EUCHERIUS. *The Church dispersed thr oughout the whole world: consists in one and the same faith, and fellowship of Catholique truth: and vvheras there is an innumerable multitude of the faithfull, yet they rightly are said to have one heart, and one soul, in respect of their society in the Common faith and love.* Where all the universal oneneſſe hee implyeth it of *faith and love.* This opinion then doth not appeare in prime and best Antiquitie, nor with any evidence in those that followed: so that till better testimonies appeare, we must say that it is therefore absolute new.

lib. 3. Reg. cit. cent. 5. cap. 4. Tit. de Eccles. *Dilatata per orbem Ecclesia, in una eademque fide, & veritatis Catholica societate consistit: & tam innumera sit multitudo fidelium: unum tamen Cor, unam habere animam, pro fidei & delectionis societate, merito dicantur.*

2. It is *more new* Relatively. 1. In reference to the *protestant* party; who Generally (save very few excepted) have never owned it: but on the contrary constantly opposed it, as shall be shewed anon. But it is *most new* in regard of the *Presbytirians*: these Brethren being the *first* we have met with; or, as it seemes, themselves either, for those they quote, make rather against them, (as will appeare afterward) certaine it is, that *Calvine* whom they vouch as the first restorer of that Government (though his was but a volunitary associaton) as we saw before, gave evidence expresly against it.

Also

Also *Chamier* speaking the sence of the French Churches as afterward must be related: but we need not be sollicitous to prove this; seeing the Brethren of this opinion confesse this conceit to be opposed by the greatest part of the protestant writers: as wil appear in the fourth Argument. If therefore Novelty and new light be a prejudice against other opinions, it cannot but reflect suspition upon this.

2. Another just prejudice against this opinion, may be, that it is of *Dangerous Consequence.* For if the whole Church that is Visible and to be seen on earth, be one single Corporation or Kingdom; and the first subject to whom all Government in Church affairs belongeth, and in whose right, and by power from which, all particular Churches do act: then of necessitie. 1. There must be Viniversal and General officers, and some one above the rest, to whom the particular Churches may have continual recourse. For all Corporations have officers, that are officers of the whole Corporation, and over all, and not particular onely: as not onely the *Constables* of the severall Parishes, or Aldermen of cath Ward, but the *Major* also of the whole; who hath (though not a divided, yet) a distinct and superior power in order to the Corporation, above the rest, though conjoyned. 2. Preiudice. *Dangerous.*

2. Seeing Christ hath provided a seasonable and standing means, for the continual exercise of the Government of his Church, that may be made use of as occasion requires: therefore these officers must have alwaies residence in some one place, though they may also remove to another: they must have an actual being and residence, as being the officers for the exercise of the *power* of the universal Church. For it is impertinent to say, that *it is sufficient the universal Church meet by parties in severall Countreys and Ages*: for the meeting of officers of Corporations must be in one place and time; as the Parliament, Convocation, Consistory, &c.

And it were notably vaine to imagine that Christ hath committed the government of his Church first & chiefly to that body that *should not meet six times in sixteen hundred yeares*: *nay *never*; for there never was yet any universal meeting of the Catholick There are but four Generall Councels received. The first of which was three hundred years after Christ, the last above a thousand years ago.

Church

Church nor its officers: though some Councells have been called *Generall*, because of the number of *Bishops*, unitie of places from whence they have come, and the *Emperours* latitude of Dominion that called them.

3. From hence would follow that very many particular Churches would be in peril to be greatly damaged: seeing in appeals they must be adjudged by those that are many *thousand* miles distant from them, and could not have perfect * cognizance of the cause: nor in case they wanted information for their guidance in judgement, could by reason of distance have it in time.

Preface to M. *Cotton*, of the keys of the Kingdome of heaven. and *Cyprian lib*, 1. *Epist.* 3.

4. Great would be the vexation, charges, travel, &c. that would arise from such a Court, as whereunto Appeals were to come: and yet such there must be, if the whole Church be but one Corporation.

3. A third and fourth prejudice and probable exception against this opinion is, Tis Papal, and Anti-Protestant. 1. Papal, not indeed in regard of the height of it (as it refers the root and head of this universallity unto *Rome* onely) but in regard of the opinion it self: An universal visible Church: a mayne ground of the former.

M. *Hudson* (and so M. *Noyes*) indeed would avoid this prejudice also, but with *Labour in Vain*: He saith he stateth not the que- "stion as the Papists do: because they take *Visible* for *Glorious*: *Catholick*, *for Romane*: *and subject it to the Pope* For 1. whatsoever the Papists add to the question, yet the substance and substratum of it, is the same. In vain should they fix the seat of it at Rome, and subject it to the Pope, if it might not be in it self one Corporation and Republique. 2. Again they do not take visible for glorious: but for that which is obvious to the sense: though they make Glorious an adjunct thereunto. 3. They so fix the seat of the Church at Rome, and subject it to the Pope (severall of the most eminent of them) as that it is onely in the absence of a general Councel, which they make above the Pope, as being the Church Catholick Representative, as is shewed else-where. But to return.

Page 10. 11.

Bellarmine (*de Eccles.* lib. 3. cap. 11.) haveing related the opinion of the Protestants, and propounded the Romish in opposition thereunto, viz. *There is a visible Catholick Church.* He proves

it

it by the same places, that the Authors of this opinion do, to wit. Mat.16. *Upon this Rock I will build my Church*: and Chap.18. *Tell the Church*(which though in that place he bring to prove it *Visible*: yet it implies to make it universal also: for both these joyntly [*Catholick, Visible*] he was to prove in opposition to the *Protestants*) for as they say this could not be meant of a particular Church, So hee, that it cannot be meant of an invisible. And he defines it to be *one visible Church, or Congregation of men bound together by the profession of the same faith, and participation of the same sacraments, under the government of lawfull Pastors, and especially, of that onely Vicar of Christ on earth, the Pontiffe or Bishop of Rome.*

Bellarmines definition of the Catholick Visible Church, compared with the definition of these Authors.

In the definition it is to be noted that hee makes all beleevers but one *single Corporation* or *Congregation*, (though divided in places,) under one *single Governent*, under one *visible* head the *Pope* of Rome. In all but the last clause (which is not *Essential* to the *thing*, though it be to those *persons*) the definition agrees to the minde of the authours of the opinion here impugned.

And 2. It is Anti-Protestant, being opposed generally by them. *Calvine* disputing against the Papists, about the unitie and visibilitie of the Church, saith (as was noted before) " The oneneſſe " of the Church consisteth in the oneneſſe of faith. And for the visibilitie, he saith: " It is not necessary for the preserving of this " unitie, that we should see the Church with our eyes.

Instit.l.4.c.1.§.

Chamier in his Answer to *Hardings* Argument against *Jewell*, (Art. 4. Sect. 17. urging that " Every multitude in it selfe one, " did stand in need of one Governour by whom it might be ma- " naged: but the Church visible, is in it self one) saith: The " Church as it is Catholicke or Vniversall is not one in it selfe, be- " cause it is one generall, or universall, gathered and aggregated " of many particular Churches, as if one should say, the king- " dome, or a Kingdome, not this or that Kingdome, but King- " dome in generall, the parts whereof are all particular King- " domes, the French, Spanish, English. For SO the word " CHVRCH being taken, it is compounded (mark, not consti- " tuted) of infinite particular Churches, the Romane Constan- " tinopolitane, &c. Now that which is one in that sence, it is " manifest that it needs no one governour: for not as to every " Kingdom there is a King, so to all Kingdomes there is one King,

De Oecum. Pont. l. 1. c. 8.

Harding.

Vnum καθόλου

" that, that which is called Kingdome in Generall may have a " being, and therefore not in the Church, neither: as it is understood to be one collected of many particular Churches: Is it necessary that one should be president. He evidently both denyeth, and excellently refuteth this *Catholick union*, by this very thing, because the Church is *Catholicke*, therefore not *really one*, but *notionally* only, as all the *Kingdomes* in the world are one in the nature and notion of Kingdomes, but not one corporation, or one Government. And so before him

Loc. citat.

Bishop *Jewell* in answer to the same Papist, (proving the *minor* or second part of the former argument, viz. " That the Church is " one visible Congregation or societie, because (as our brethren " do) there is one faith and Baptisme, one calling, so one Church: " as Saint *Paul* saith, ye all are one body and members one of ano- " ther: and in our Creede wee all professe to beleeve one holy " Catholick and Apostolick Church) saith, that whereas Mr *Harding* had proved the major also, out of *Aristotles* 12. booke of his *Metaphysicks*, out of *Homer*: "Never did *Aristotle* or *Homer* dreame " of this NEW FANCY, that one King should rule over the " whole world: And by consequence or that the whole world was but one Kingdome; and so he implyeth it to be as ridiculous that all Churches should bee but one governing Church: and hee addeth what is (considerable in this Argument, wherein *reason* is followed, rather then *scripture*:) His reason were better if either *Peter* or *Paul*, or any Catholick Father had used it: and then citeth *Austin*, (*de Doct. Christ. l. 3. c. 28.*) who saith, " To attribute " much to discourse of reason in understanding scripture (*hac con-* " *suetudo periculosa est*,) this custome is dangerous; (*per scripturas* " *enim divinas, multo tutius ambulatur*) It is far safer following of the Scripture. So that Bishop *Jewell* conceiveth this against both scripture and Antiquitie. Mr *Rutherford* also [due right of Presbytery, pag. 231. titleing the page thus: How our Church hath been visible] makes it out only by this "That in all Ages there have " been some who have held the same points with us in the main. Implying the visibility, and by consequence, the oneneſſe also to consist in oneneſſe of Faith and doctrine. But he hath a little before (pag. 206.) a considerable passage (at this time) about the call of our first reformers: and saith " that any enlightened by the spi-

Hardings proof the same with these Brethrens.

εἷς κοίρανος

M. Rutherford for preaching without speciall Ordination in some cases.

" rit

" rit of God, and members of the Catholick Church, should teach, " informe and help their fellow members, being seduced and led " by blinde guides, is agreeable to the law of nature. Also that, " In extraordinary times, men may go beyond the ordinary path " so the thing done be materially good. But this by the way.

Lastly, the *Professors of Leyden* (cited for this opinion by *Apollon.* which is much to be wondered at) doe distinguish betwixt the Church Catholick and particular: and say, that " The former is one " in doctrine and faith, but the latter one in discipline and govern- " ment also. Evidently implying the universall Church not to be one in *Government*, or not to be one Corporation. And thus of the third and fourth inconveniences of this opinion, and so much also for the first generall head of exceptions against it, viz. the just *prejudices*, and *suspicious* appearances of it, as being *Novell*, *dangerous*, *Papall* and *Anti-Protestant*.

Synops. Thes. de Eccles. N. 33.

CHAP. IIII.

Demonstrations against an Universall Visible Governing *Church.*

HItherto have been handled the lesse Artillery, and as 'tis hoped, not without successe: The main Batterie now follows: by Arguments *demonstrative*, and such as necessarily conclude against this opinion: and that this may be done, I premise as granted these principles. 1. That the Author of all Ecclesiastick power in the Churches, is *Iesus Christ*; for unto him all of it was committed, and from him derived. 2. That he expressed, plainly enough, whatsoever was of great consequence for the well ordering of his house; as for all other things concerning the salvation of his people. 3. That the Apostles were appointed by him to perfect by themselves, or Deputies whilest themselves were living, either by precept or practise, whatsoever concerned the Churches in such particulars. 4. That they accordingly did faithfully discharge this trust. 5. That Christ and his Apostles in those their precepts and practise, are a rule to

The Apost. useth the Metaphor, *Eph. 6.*

1 Some undeniable suppositions premised.

Matth. 18.

all Churches to the end of the World. *I am with you,* (viz.) *in observing these things which I have commanded you*) *unto the end of the World.* 6. That they are our rule both *negatively* and *positively*: *i.e.* what they did *not* in such and such cases when they had opportunity, we may not in the like: and what they *did,* we must do so also, as occasion requires, and opportunity serves. The former particulars are plain enough: the last not difficult: if these places following, and the like be considered. Act. 15. 24. The Apostles charge the urgers of *Circumcision* upon the Gentiles, not onely because they taught such Doctrine; but also because they taught it having received *no such Commandment*; unlesse we understand those words as having reference to what those Teachers it may be boasted: *viz.* That they had Commission from the Apostles for that Doctrine. Again, The Apostle in the Epistle to the Hebrews insinuates it to be sufficient proof, that the Priesthood did not at all belong to the Tribe of *Iuda,* but of *Levi*; because the Scripture *speakes nothing* (saith he) concerning the former in that respect. The speech of *Balaam* implies as much and that other of the Prophet; *if the Lord have not spoken, who can prophesie.* We know how the Lord thundereth against those who prophesyed, and the Lord *had not spoken to them*; which yet we would have understood (as was said before) with this caution, *viz.* not *spoken,* neither expressly, nor by *neer consequence,* in things of *special* concernment to the Church. 7. That the *Government* of the Church of Christ (it being his house) and the knowledge of the *first subject* or *chief trustee* to whom the *keys* of that house is committed, is of very great concernment; and therefore to be laid down in Scripture: at least by such evidence, as with moderate opening, to godly, knowing, and impartial men, may comfortably be perceived. These things premised: we come to the Arguments. The first whereof is taken (*negatively*) from the Author and Founders of the Church: *viz.* The *silence* of Christ and his Apostles touching one *Catholick Visible Governing Church.* This I conceive is not to be found in Scripture; unlesse by such strayning of reason, as (we saw before) *Austin* saith is *dangerous in the things of God.* What is brought on the contrary out of Scripture, shall be examined in another place, to wit, in the fifth chapter, when the Arguments for this opinion (if God permit) shall

Chap. 7. 14.

Numb. 23. Lam. 3. 37. Ier. 23. 21. Ezek. 13.

2 Arguments,

1. *A causa efficiente,* 1. *Negativa sen deficiente,* if we may so speak. Section 1.

shall severally be discussed: onely for methods sake, this being the joint for this Argument naturally to fall into, 'tis here mentioned. The second Argument is from the same persons *positively*: to wit: the *contrary Institution of Christ and his Apostles*, gathered plainly from their Teaching and Practise. 1. If the keyes of Government were given first and fully with entire power immediately to a particular Church, then there is no universal visible Governing Church (because that is therefore contended for as the first subject of Government) but the first is true, therefore the latter. The former is thus proved. All Church power was given *first* and *fully* to the Church of the Jews: But the Church of the Jews was a particular Church, not the universal; unlesse by accident: because so it was, that there was no other Church state in the world at that time: unlesse we shall hold, as * some do, that there were other societies of Beleevers that were not united to the Jewish Church; as *Iob* and his family, &c. but this is doubtful, I therefore omit it. The Church of the Jews was a particular one. 1. It is every where called *One* congregation. 2. All the Church in the chiefest Sex of it, met together to solemn worship at one place; in the Temple three times a year constantly, and oftner as occasion served, in *Fasts*, *War*, *Thanksgiving*, *Consultations*, &c. neither had they any thing to do with those that joyned not themselves to their body: as *Cornelius Act.* 10. A beleever, and yet one that *Peter* might not go to. And though it be granted, to have been a Type of the Church of the New Testament, yet not as Catholick, but as Congregational, as it self was: or else as mystical: for even our Brethren denie that order of *Governours* to bind under the Gospel: though the Papists contend for it.

2. *Positiva sive contradicente.*

Ball tryall of separat. grounds, and others.

Exod. 23. 17.

2. The first Institution of the Church under the new Testament by Christ, does give entire power of Government immediately to a particular Church, Matth. 18. *If thy Brother offend thee*, &c. *Tell the Church, if he hear not the Church, let him be as a Heathen.* &c. Now this was a *particular Church*, for it was such an one as one might complain to, and it was endued with entire power, even to excommunication. 2. If the power and presence of Christ be so with a *particular* Society, that *Whatsoever they binde on earth shall be bound in heaven* &c. and this be given immediately

atly to a particular society of Christians, then the assertion is good, but so it is in that Chapter: *When two or three are gathered in my Name, I am in the midst*: and so, as that *what they binde on earth shall be bound in heaven.* &c. As by the coherence may be gathered.

Object. *Object.* But this is meant of the Jewish Church.

Answ. *Answ.* 1. If so, the former Argument takes place. But 2. It is not *likely, for where is the Jewish Consistory called the Church? it is called by Christ *Matth.* 5. the lower Assembly, a Councel: the greater *Sanhedrin*, a *Iudgement*, but not a Church. 2. He had chap. 16. spoken of his Church; and it is like, had explained himself more fully about it: for all could not be written, (as *Iohn* informes us chap. 21. *ult.*) 3. In the former chapter Matth. 18.18, he giveth the *greatest Ecclesiastick* Power to a Congregation of Christians, *Whatsoever ye shall binde on earth, shall be bound in heaven* &c. it is added immediately upon his precept of telling the Church, as the reason of it; and to corroborate it; he assures them in the same place, *that what they should aske in his Name should be done*: and to strengthen that, he promiseth, that when they were *gathered together, he would be in the middest of them.* By all which it appears, that he speaks of a particular *Christian* Church, and which is to be noted, without any mention of appeal to a higher Judicatory, if right should not be done there.

Cartwright in loc.

3. The first execution of the greatest act of entire power, was by admonition and command of the Apostle himself, but not by his power, exercised in a particular Church, without appeal to, or consulting of the universal Church, (which they might have done, according to this opinion, the Apostles then being surviving,) viz. *delivering one over to Sathan*: the Apostle saith, when ye (of *Corinth*) are gathered, and my Spirit (consent and approbation, or the *holy Ghost* acting in you and me) by the *power of our Lord Iesus Christ*, not which he hath committed to me, but which is among you; for (besides that *Paul* (according to this opinion) being but one of the *Catholick* Ministers, could not orderly have excommunicated this man, without consulting with, or by authority of the rest of the Apostles, Representatives of the universal Church, if the Catholick Church be the first subject of Church power.) It is certain that Ecclesiastical Power inherent in any, cannot be delegated or transmitted over to another,

1 Cor. 5.

nother, but of transmitting *Apostolical* power we read not.

4. If entire power were first committed to particular men, then not to the Catholique Church, and so it was not the first subject of Church power, and so not one visible governing Church; but entire power was committed to the Apostles severally, and to all joyntly, as hath been hitherto confessed by all: Ergo, &c.

Object. But the *Apostles* represented the Catholick Church?

Answ. 1. Not in all the power they received, for they might do that which all the Churches cannot, as constitute Articles of *Faith*, &c. *Calvin.*

2. They represented the Church, not as *united*, but as *multiplyed*: for *Paul* had as much power as any, and yet he was not personally united to them, as appears Gal. 1. 17.

3. Howsoever they had no successors in Apostolick power, as neither had *Moses* in his. At the first planting of a Church, more power is to be used, then afterward is needfull: as our Brethren of *Scotland* alleadge, both for their having at the first, and for not receiving *General Visitors* still. *Histor. motuum Scot. Reg. 8.*

5. If the *first* reproofe from Christs own mouth for the neglect of exercise of Church power, was directed to particular Churches alone by themselves, and not to the combination of them, though neere one the other; much lesse to the universall Church: then particular Churches had entire Independent Ecclesiasticall power as single Churches, and not as parts of one visible Catholicke: but the former is true, from the second and third chapters of the *Revelation*, where Christs reproofs are directed to the particular Churches, and not to the Presbytery over all; or to the Catholicke Church, though some of these Churches were but 8. or 10. miles one from the other, and the furthest but two hundred, (being all in the lesser *Asia*) and this after Christianity had been about 70. years in the world: so that they had time to have combined or united into an *Universall*, or at least into a *Nationall* or *Provincial* societie or Classis, if it had been so taught them, by the *Church-founders*, Christ and his Apostles. *Videantur Geograph*

2. Sort of Arg. From the *matter* or *members* of this universall Governing Church, laying for ground what was noted before, viz. "That every subject or agent that hath reall and actuall properties and effects, must some time or other have existence and being *2. A materia, Sect. 2.*

ing

"ing as one; if one Naturall then so; if one Civil, then must they "be as one body gathered into one place, as the Jewish nation, as "we said before, Corporations in their Halls, Kingdomes, in their "Parliaments. This being undenyable (though Mr *Hudson* de-
p. 22. ny it, (against all experience and reason) because *It is sufficient* (saith he) *that they are under one King, and governed by the same Laws*: but how should they be so, if they never met, at least by their Deputies formally, or virtually, to yeeld to such a government; nor (as was proved before) any (cleare) institution, left by Christ for such incorporation.)

1 *Ab ejus non existentia.* The 1. Argument is, That which never had an *actuall being, and existence in the world, that neither is, nor is the subject of Church power, much lesse the first*: but this *Church Catholick* [as such] never had a being, because it was never *together gathered into one place*, neither in its *members*, nor in its Deputies: and, therefore can bee
As M. *Randall* speaks: otherwise an Episcopal man. Of the Ch. pag. 76. one not actually, or really in it self, but by * *imagination onely, and conceit*; Either in regard of the same onenesse of kinde and nature that is betwixt Churches, or of relation they have to one
pag. 24. head, and in order to, and dependance on one rule or law the word of God. As several Armies, (to use M. *Hudsons* similitude) gathered by Commission from one Generall, in severall parts of a Kingdome or of an Empire, or of the world; and never yet brought together, nor intended so to be, but to abide under their severall particular commanders, one perhaps in *England*, another in *India*, might be called one Army, in Regard of one Commission and one chief General. Yet such a similitude will not here so properly serve, because the Onenesse of the Church is denyed by our brethren to be such as is of an Army, where all are under the command of one: the whole Church (and its Officers) are by them said, to govern all particulars.

Object. *Object.* But Mr *Hudson* saith, 1. "That it is sufficient that the "Church Catholick have existence and a being in the particu-"lars, as a heap of stones in particulars stones, the element of water "in the particular drops, Churches in particular families, and fa-"milies in particular persons, and whole things in their parts.

Answ. But tis much that this Authour (or Authours, a *Man-Midwife* may be father also) doth not see that his owne similitudes overthroweth his opinion, and fully cleareth what is here asserted: for

none

none of these things were *one*, if they were *not together in one place*. Were it one heap of stones, if one lay at M. *Hudsons* dore, another at M. *Calamies*, (the licenser of his book) which are many miles asunder: and another at a third mans.

Object. 2. But he saith that the Catholick visible Church hath sometimes met, as in a *general Councel, by their Commissioners, as a Ministerial Church Catholick.* *Object.* 2. *Pag. ead.*

Answ. 1. It is utterly denyed that ever there was any *general Councel* which might be said to be the Catholick Church; unto which, as himself seems to insinuate, the particular Churches sent their Commissioners. For 1. They were never sent to all. It was the first general and most famous, which was called by *Constantine*, called the *first Councel of Nice*, wherein there were 318. Bishops? but how many places were there that were Christian, over whom *Constantine* reigned not? and he sent but to those under his Dominion. 2. It is probable he sent not to all neither (for after the Synod he wrote to those that were not there) but to the most conspicuous places; now we know in a free and lawful Parliament of the Kingdom, the smallest Corporations must be sent to. 3. He called for the Bishops chiefly, if not onely; and I hope our Brethren will not defend their being the orderly Representatives of so many Churches as were under them. M. *Cartwright* (on Act. 15. and Matth. 18.) requires the presence also of the people. 4. *He*, not they, assumed *Governing Catholick power*, at least *Supreme, in calling and dissolving the Councel: he received the Papers, he concluded, he dismissed the Bishops*, &c. Moreover here the whole Catholick Church Representative, if it were such, had *one Visible head*, and that not a *Minister*, but a *Magistrate* (though afterward it turned to a Minister, in the Popes of Rome) and so in our owne Kingdom: It being granted that the *whole* Nation is *one* Church; the Magistrate being Head of the Nation, declareth himself Head of the Church also: And this, or the other is like to be the issue of this opinion.

Answ. *Vid. Euseb.* *Euseb. de vit. Const. l. 2. c. 66. Scult. medul. in Anal. H. Conc.*

2. That Society whose members never can have an actual being [as such] that is not to be defended either to *be*, or to be the *first Subject* of Church power; But the universal Visible Church can never have a being as such; that is, as *one congregated united body*, consisting of the Elders (at least) of every particular Church. *2. Ab impossibilitate existendi.*

For what place could be capacious to hold them; now it hath been shewed that they must all at somtime meet so. Now the company, though but the Elders of each Church, would be innumerable; for who shall exclude any Church from sending, that professe the name of Christ, till excommunicated, and who shall do that. 2. If we shall adde to this, that no Church can delegate or commit to Commissioners their Church power, it will strengthen much more the Argument, for thence it will follow that they must all personally meet, &c.

3. *A forma.* A third sort of Arguments is from the Form and Nature of all bodies corporate, which consists in order of superior and inferior; they are truly described in that definition of *Bellarmine* before recited, a little altered: *viz.* "A society of men professing the same "Faith (Laws) partaking of the same Sacraments (* oath) un-
§ 3. *Sacramentum.* "der lawful Pastors (common Magistrates) and especially under "one chief Priest (supreme Magistrate). Now in such a body, the nature and forme, lies not in so many several men or families indued with particular priviledges of their owne; and onely coming together, and joyning their several interests and priviledges to make up one aggregated priviledge; as a heap of stones of many stones; or a company of constables of many constables, who have no greater or new power by being gathered, then if they were but single: but the forme and nature of a corporation is, that all are bound in one single body, under lawes and officers common to all, and that of one place, distinct from others: and their officers made by the consent of the whole, or by him or them that represents the whole; and are officers to the whole, some above other, Officers of Officers; if the body be great, and one, (for the time above the rest in place and power, at least in some kinde and respect (as the Speakers in the Houses of Parliament) besides the Officers of the particular parts of the Corporation: as besides the Aldermen or Constables of several Wards, there is the Major &c.

Object. *Object.* If it be objected that Christ is the absolute King of his Church, and that he hath instituted his Corporation different from others, by that place, Matth. 20. 26. *It shall not be so among you.*

Answ. *Answ.* We say, so hath he made it different from other Societies

ties in this also, that it is not one single corporation, as a Kingdom of this World; but many in number, though one in Nature. But if it must be one Corporation (though *Aristocratical*, and as a Parliament, yet) then there ariseth these inconveniences. 1. They must existe in some one place, at least at some time in their owne persons, and alwaies in the persons of those who, in the absence of the whole Society, are to be the Officers for the execution of the decrees of the Catholick Church: and then if any Prince arise that is more potent, he will make the seat of the universal *Governing* Church where he pleases, it may be at *Rome*, as *Constantine* did at *Nice*, for a season. 2. Then must the whole Church be governed by some *constant and standing Officers*, that are not Officers, but of the whole (at least for the time they sit) as Corporations that are lesse, are governed in ordinary by the Aldermen and Major or Bayliffes: Kingdoms in absence of the Representative Kingdom, which is a Parliament (answerable to a general Councel, according to our Brethrens opinion) by a King and Councel: So must the Church by a Committee at least, and a Chayr-man. And these two are further evident, in as much as whilest the Church-Government had any appearance of *Universal*: there was such a set company of Officers, and they had a certain place of Residence, that they might be resorted to, *viz.* The Apostles at Hierusalem.

My kingdome is not of this world John 18. 36. with Rom. 12. 2.

3. There must be one common form of *Faith, Discipline, Worship*, and *Profession*: in all particulars the same agreed on, and to be formally propounded and taken as occasion shall require, by all the beleevers in the World; and this forme to be made either in a general Councel, or by that Representative Church or Presbyterie.

4. Then all Churches must act from the Authority, and by vertue of Commission from the Catholick Church, for they act in the name of the Catholick Church. So the Assertors of this opinion *Expressely*: but then it follows unavoydably, that all particular Churches, whether National or Congregational that shall innovate, change, and alter any material thing in *Doctrine, Worship, or Government*, without the consent of the Catholick Church, are Schismaticks, and if they be resolute in it, against what might be said to the contrary, they are HERETICKS.

Apollon. c. 3. p. 42. Hudson a pag. 25. quest. 2.

TICKS: as those have done, that have changed in part, *Doctrine*, *Worship*, and that *Government* which those general Councells did owne and establish: much more those, who have sworne to such alterations, expresly against such things as the universal Church in those Councels did decree.

5. Then all Magistrates are deprived of power of Reformation within their Jurisdictions, before authority derived from the Church, either in General Councel, or from their Committee: And hence is that cited out of our owne Lawyers: *Quod omnes tangit: ab omnibus approbari debet. That which concernes all, must be allowed of all. viz.* That are of the same visible corporation.

Declar. Parl. ex Flets & Alle

6. Lastly, (That I may add no more) There must be a solemne meeting for the election of such general *Officers* as are to governe the universal Church in the absence of the universal Ministerial Representative Church: For if one Corporation should choose Burgesses that should vote in the businesse of the whole Kingdom, it would not be valid; if there had not been *first an agreement* of the whole Kingdom in Parliament gathered, that these so and so chosen should be Officers General, and have votes in the publick.

Object. Object. If it bee said that Christ himselfe hath appointed such Generall officers, by appointing Ministers in every Congregation, and then Synods for publicke occasions.

Answ. It is answered, This follows not: 1. Because an Officer chosen in one particular Corporation, as a Major or Alderman is not an Officer in the whole Kingdome; No though all the Majors in the Kingdom were gathered together are they Officers of the whole Kingdome, unlesse by way of distribution and as in relation to their severall places; and but remotely and by accident only to the whole Kingdome: so though all the Corporations of the Kingdome were gathered, yet are they not a Parliament, and supreme Court, simply because they are meerly gathered together; but it must be on former consent according to such Lawes, whereby they become a New and a Superiour body to all the Kingdome, both joyntly, (so long as they continue a Parliament) and severally: much lesse should they have any more power because they are many, but dis-joyned farre asunder: So it is in the Church.

2. They

2. They may be officers of Synods and Councels though never so generall, and yet not be officers generall of the whole world, in point of jurisdiction, as one entire body: Because their meeting doth not make them a New body, nor give them as such a body any superiour juridical power (but onely Consultative, and Decretory) whether we look on any Scripture Precept or Practise of the Churches in the New Testament.

3. It is denyed that Christ hath instituted any such *Catholicke Visible body*, or the Representative thereof: An Oecumenicall or Generall Councell [much lesse the abstract of it a Catholick committee or Presbyterie] and there is reason for it: for the multitude of persons, difference of spirits, Languages, &c. danger, and want of ground to Delegate from hand to hand, Ecclesiasticke Power, would occasion great confusion, and such as *God is not the Authour of.*

The fourth and last sort of arguments are taken from the *end*, the Authours of this opinion aime at, from the Issue of the opinion it selfe, and from the true scope of Church Government. The former seems to be; either to found the Right of such *Presbyteriall Government* as is now endeavoured; and to deprive particular Churches of *intire* power in themselves, or at least of *Independency* in their Government from other Churches: or else it is to lay Groundwork of a more effectuall cure and remedy then hitherto, for all distempers of particular Churches, whether nationall or other. *4 A Fine. 1. § 4.*

Touching the first; What will it profit if they gaine by this notion, the jurisdiction of the whole world for a while, and afterward loose their own and others liberty? (and perhaps souls also: for the former being lost, truth will be soone oppressed, as is to be seen in the Papacy) of which straightway. Again

Absolute Independency so as no other Church shall have any thing to do with an erring or delinquent Church is disavowed, both in *Doctrine* and *Practise*, by the greatest Patrons of that way in this Kingdome, and beyond the seas.* *Apollog. Narrat. pag. 14. Cottons way of Churches. chap. 6*

Concerning the second; All distempers of Churches, as farre as the *Apostolicall* Churches were cured of them, have beene healed sufficiently without this opinion, yea and better then by those who have owned and practised this principle; for they have cured some, but made others greater and stronger then they were before; as we see in the Church of Rome.

2. But

2. 3 2. But whatsoever their aime be, they should remember that the true end of Church Government, is not only to avoid Confusion and Disorder &c. but also to preserve the Rights and Priviledges of particular Persons and Churches; to prevent *Tyranny* and invasion that way, (evils that are as dangerous to the Church and as introductive to Heresie as the former) unto which this opinion, in the Issue of it, opens a wide gappe.

Mr *Baynes*, (whom the London Ministers quote with Honour) saith, *Diocesf Triall* Q. 1. pag. 21. "That those who subject themselves to a *Presbytery*, as being under it by Subordination, may in effect as well be subject to an Episcopall (and by consequence I say, to a Papall) Consistory.

For if the Church universall be one visible Governing body, a man will readily conclude it must have universall Officers; and among many, there must be some one chief: and Christ that hath ordered this, hath surely designed by some intimation or other who this should be, and where the *seat* of the Vniversall Church should reside: and then how readily will that place of Matthew 16. *Thou art Peter*, &c. be understood to place it upon him, and his successors: and then the question is, where hee was Bishop; and because the scripture saith nothing, therefore * *Ecclesiasticall Writers* must be credited, and then the place is *Rome*: and the rather because 1. Their *Faith was spoken of throughout the whole World.* 2. There was the seat of the *Empire* &c. So that this opinion if not in the end of the Authours, yet in the Issue of the things, leads a man by the hand back to *Egypt* and *Babylon* again, as it hath done many.

The *Anabasis* of a Papists faith upon this principle.

Euseb. l. 3. c. 1.

Object. If it bee replyed No; For that in this Vniversall body politique, all Churches and their Elders shall be Equall, and so in the Generall Councell conveened, whereas in the Papacy all (is ἀφ' ἑνὸς καὶ πρὸς ἕν) depends upon, and is referred to the Pope.

Answ. I answer, 1. (Besides what is said above) The Popes themselves in some actions, *insinuate* that they are not supreme in their owne personall relation, but as the *head, president*, or *chair-man*, of the *Vniversall representative Presbyterie*; which are the *Colledge of Cardinalls* representing the Colledge of Apostles (said to be the Generall Presbyterie, representative of the Catholicke Visible Church) Hence the forme of some Instruments in the Popes name, is: *By the advice of the most Reverend the Cardinalls, His Holinesse decrees such or such*

De Consilio Reverendiss. Cardinal.

such a thing: In Imitation of Kingdomes (which Christ forbiddeth his Church, as being of an other nature) where the Parliament represents the Kingdome; and in their absence the King and Councel represent them both: hence perhaps it is, that in Proclaimations the forme often is; *Wee* (saith the King) *by the Advice of our Privie councell*, &c.

2. Papists of chiefest note, * yea Popish Vniversities; yea Popish Councells does assert a Generall Councell (which is nothing else, but an Vniversall Presbytery) to be above the Pope. So that it may be really Popish, though all do not depend on, or bee referred to the Pope *firstly* and primarily. Now that this Catholique Visible Church, as our Brethren have represented it, may degenerate or rather advance thereunto: let it be considered that Papall Government it self had the like originall.

Gerson. *Schola Parisiensis. Concil constansiense Basiliense* &c.

It is granted even by Bishops themselves, That the Bishop at first was but the PRESIDENT or Chaire-man of the *Presbyterie* or assembly of Ministers. Afterwards partly by the Ambition of those who were chosen to that place, partly by the sloth, flattery and slavishnesse of the rest of the Ministers and people, all came under him. So also at first each Church *did all things among themselves, as ordaine, excommunicate*, &c. Afterwards they associated with the great Churches: in time, what was of voluntary consent, became a necessity and due subjection. So the Bishops of *Rome*, at first for civilities sake, because it was the Emperours Seat, had the Precedency for a time, at length claimed it as due. So here if an universall coporation, there must be universall Officers; over these one President, or super-intendent, or Chaire-man: hee perhaps may have it for his life, if an able man; and may obtaine to act with a Committee as the representative of a Generall councell in their absence: and what hinders, but if another *Boniface* and *Phocas*; An *ambitious President and wicked Emperour* meet, hee may be made Vniversall Bishop. *Men are more loose in their Ecclesiasticall then Civil Liberties*: And if this Government bee not of God, he will leave it to corrupt it selfe, even as the other did.

Bishop Fisher in a conference in Hatfield.

See also the Centuries, Cent. 2. and 3. *cap. de Reg. Eccles.*

Platin. in Bonif. 3.

But Thirdly, Necessarily and of it self, it tends to the depriving of all particular Churches of their Libertie; yea, though they should be Nationall Churches.

1. Because

1. Because In them particular Churches are not left to their choise; but are Bound by this opinion to associate and to send Elders to the Councells and Presbyteries; so the Reverend Assembly. *

Loch infra citand.

2. Though they should not doe it, yet are they nevertheless under the Government of the Catholique Church, which is the first subject of Church power: and so are bound to act according to the *Letter* or *Plaine* sence of the determinations of the Catholicke Church, without adding, altering or detracting in any Materiall thing, especially which might concern the whole Church; * And then what will become of the Reformations of all the Reformed Churches.

The Church of Rome writing to *Cyprian* say, that *What concerned the Whole Church, was to be determined by a general Councel.* Cypr. Epist. lib. 2. Ep. 7

2. In particular in respect of the Protestant Churches of *Europe*, 1. Because they are much fewer then the other Churches of the world, that are in the *maine Orthodox*, (as some whiles since a * Presbyterian Writer hath given in the account.) 2. Who shall exclude the Popish and other Heterodox Churches from being members of the Catholicke Visible Church, till by a Generall Councell they be heard, and *excommunicated*, or *Non communioned*: And whether the major part of the Churches in the world will consent to such an *Excommunication* or *Non-communion* is uncertaine, and then they must VOTE also: and so the Orthodox Churches will be the more over-borne.

Pagets Christianography.

Object. 1. But it may be it will be said, *the throat of the cause is yet safe*, because *it seems sufficient, that the major part of those that are of the same judgement ought to governe the lesse.* To which I reply, that in all Corporations and Common-wealths, (as our Brethren say, the Vniversall Visible Church is) not the major part of a *Part*; but the major part of the *whole* body, are to rule the rest; and that not divided in severall places at a distance, but convened together, at least in some neernesse of place.

Object. 2. If it be said that by reason of distance of place, and multitude of persons this cannot be done, viz. the collection of the Catholicke Visible Church. I answer and say, 1. Therefore such an opinion is not to be asserted which unavoidably and necessarily enforceth such a gathering.

2. That in respect of the Commissioners general, some for many Churches (which the Authours of this opinion doe, or must allow)

allow) it may be done for matter of companie or number.

3. *Princes* from one end of the world to the other, hold leagues and correspondencies together: as doth the Kingdom of *England* with *Russia* in the North; and *Persia* in the East.

4. *Rome* governs in all parts of the world as a single corporation, notwithstanding distance of place.

5. Lastly, The *Churches of Europe* at least, might have met for the Reformations they have endeavoured, as many of them did in the Synod of *Dort* about *Arminius.*

CHAP. V.

The Arguments for an Universal Visible Governing *Church, with the answers to them.*

HItherto we have, as it were, battered and taken the Assailants *Worke*: it remains that we seise on their Ammunition and Weapons: the opposite reasonings produced by them. And first to the Arguments of *Apollonius*: who (by the way) I observe to give the cause in all particulars but one or two, to those of the *Congregational way*: and well he could not avoid it; seeing that the Churches of Holland, go by the same principles; except that of the authority of *Synods*; and *baptizing of all children*: which latter, how it stands with their denying Church-fellowship to all, *ipsi viderint.* But to his Arguments. *Apollon. cap. 3. Sect. 1. & cap. 1. Rejicimus 1.*

The first is taken out of 1 Cor. 12. 28. *God hath set in the Church some Apostles, some Prophets, some Evangelists, some Pastors and Teachers*: which Church there is said *to consist of divers and heterogeneal members; but the Ministry, the Apostles, &c. are not given to any particular Church, and the Apostles &c. were the Governours of the Catholick Church*; Ergo, *The Visible Catholick Church is one* Governing *body under which all particular Churches are subjected and conteyned* § 1.

Answ. At the stating of the Question I premised the distinction of *onenesse in Essence* and *mysterie*, and *onenesse in Integralls* and *Accidents.* Hence I answer 1. That it is utterly *à non sequitur,*

 and

Professf. Leyd. Disp. 40. Thes. 33. *Aiunt; essentialem communitat fide & spera: constare: & hanc esse ubi Regiminis, forma inter se differunt.*

and inconsequent to say, because this Scripture, and other like, speak of the Church as of one in *mysterie*, in *nature*, and in *essence*, that therefore its one in Number, or one Visible single body: that because the Church is *somewhat* one, therefore Integrally, and by way of single Corporation Visible. Now the Apostle speaks of the Church as one in Mysterie and Nature, not Visibly, and in Number, appears from *Verse* 13. Where he saith, *Ye are all baptized into one body, and been made to drink into one Spirit.* Now compare this with its parallel, Eph. 4. 4. 5. Where the Apostle saith, *There is but one baptisme, one faith*: and so makes the oneneſſe of the body to consist in these, uniting the members to one Christ, by one spirit, to one God. In which place two things are observable: First, That as he saith the *Church* is one, so he saith *Baptisme* is one, and *Faith* is one; Shall we therefore say that there is but one single Baptisme, or one single Faith, visibly and integrally one in the World? Surely any man would answer that the former are said to be one mystically, invisibly, and in respect of their kinde and Nature, because all true faith is of the same kinde, and so all true Baptisme; but are as many several faiths in Number, and Baptismes, as there are several beleevers and baptised persons. Secondly, That the oneneſſe of the Church essentially, consists in the oneneſſe for kinde of Faith, Hope, Baptisme: as also, in the oneneſſe of its head, its spirit, and its God: which doth indeed make it one mystical body, but it doth not conclude them to be one, Visibly, Outwardly, and Externally: because some of these things wherein they are one, are invisible, others not on earth: as the faith, the hope, spirit, are invisible: God and Christ are not on earth visibly; and therefore the oneneſſe here mentioned, makes not one visible corporation on earth, and as one to be considered, and to act. We willingly grant that this union Mystical doth imply an union Visible also, as much as may stand with the Institution of Christ, and the edification of the Church: But neither Christs institution, nor the edification of the Church implies, but opposes such an Vniversal, Visible, Vnited Corporation, as we saw before. But of this more in our Answer to his second Argument. Now to return.

As we say of the body, and of Baptisme, Faith, Hope, &c.

So

So in the like sence we grant that the Church is one, hath but one VVorship, and but one Government, *viz.* For Nature, and kinde in the substantialls of it, or that general platforme of it Matth. 18. and what else is to be gathered from the precepts and practise of the Apostles; but as the Church is not one visible policie, or corporation in number, so neither in the outward Government of it. For this as other accidents follows the nature of its subject. So then, when the Apostle saith, *God hath set in the Church some Apostles* &c. the Church must be taken for one; not in regard of the outward or accidentall state of it, but indefinitely, and in regard of its inward nature and essence: that is, neither as visible, nor invisible; nor as universal or particular: for all these are outward or accidental to the Church.

Object. 1. But he mentioneth Baptisme, various gifts, and members, divers Ministries, as Apostles, *&c.* all which are visible, therefore he meaneth the Visible Church. *Object.* Apollon. *ubi supra.*

Object. 2. And whereunto belong both Jewes and Gentiles, yea all that are baptised; to which also the Apostles, Evangelists, and various gifts are given; therefore it is the Vniversall Church. *Object.*

Therefore I give a second answer, I grant that hee speakes of the Church, whether Visible or Invisible, Vniversal or particular, but not of it in these respects: but *mystically*, and *totally*, as comprehending those in heaven also; and this sence I will stick unto. And it appears from the scope of the place, (the * not attending whereof, hath occasioned (saith *Bucer*) great calamities in all Ages to the Church, whilest men catch at words that make for their purpose, not weighing the drift of the Author in such passages:) The Apostles intent here, is plainly this: *viz.* to perswade the Corinthians to concord among themselves (and with the beleeving Jews, as seems to be implyed, verse 2. and 13.) and contentednesse in their gifts, and to the right use of them. Now for the fastening of this, he laies for ground, that all Christians, whether Tryumphant or Militant, are but one mystical body of Christ, *vers.* 12. and then teaches them that gifts, they are all from *one Spirit for mutual edification*, and for the distinguishing of the members of one and the same body, and that there might be no Schisme or rent in the body about- *Answ.* *Bucer in Mat. 23.* 1 Cor. 12. 28. explained.

about these gifts, which are bestowed for the better uniting of it: that all members cannot be in the same office, nor have the same gifts, but yet may be of the same body, whereof the Church of Corinth was a part. This is all the Apostle aimes at here: And so also in that other parallel place, Eph.4. 3,4,5. &c. His scope is the same, to exhort to unity among themselves, and with the beleeving Jews whom they stood at a distance from, as they from them (as appears in *Peters* withdrawing from the Gentiles when the Jews came, *Gal.* 2.) and this is implyed *Ephes.* 3. 6. *The Gentiles fellow-heirs, and of the same body*: and verse 15. he extends it to those in *heaven* also: *The whole Family in Heaven and Earth*: and having named the Church vers. 10. and verse 21. he saith in this Church should be *glory to God world without end*: but then he must take the Church for the whole mystical body in heaven and earth. And so when afterward chap. 4. he saith there is *one body*, and *he gave some Apostles* &c. *for the perfecting of the body*, he must mean the whole, and not that on earth onely: for the body of Christ is not one part onely, but the whole, which must be perfected by union of Jews and Gentiles; those on earth to be added to those in heaven. He takes the body entirely, not for the Visible part onely. Now in this *Body*, or in this *Church* as chap. 3. 6. or in this *Family* in heaven and earth, as verse 15. He hath *set some Apostles, some Pastors*. Though these have exercise of their functions onely, in that part which is on earth, and in that part of it on earth which is visible: yet they are placed in the whole.

Eph. 4. 3,4,5,6. explained.

Answ. 3. Should I grant (which I doe not) that the Apostle, is to be understood of the Church on earth, yet hee speaks as well of a particular Church, (when he saith, *God hath set some in the Church*,) as of the Generall. Its evident; 1. If the word *Apostle*, (which alone grounds the objection) be taken properly, in that he applies his speech particularly, though not exclusively, to the *Corinthians*; *ye are the body of Christ*, (to wit yee are a particular body) and *members in particular*, and so chap. 3. 21. 22. *All are yours, whether Paul or Apollos* (let *Apolonius* note) *or Paul, or Cephas, or life, or death, all are* YOVRS; *and ye* (*Corinthians*) *Christs*, &c. where *all* are the *whole Churches*, and *each Churches* in particular, as their occasions require; each in their order; some

Apollos to *Apollonius.*

some Vniversal Officers which shall have power in *Corinth*, or any other Church; some particular to each Church. So that the sence is, He hath given or set in the Church: *i. e.* in this Church of *Corinth*, and so in that of *Ephesus*, &c. Some Apostles, &c. as their need shall require: yet not therefore making them one externall societie (among themselves) As some generall Officers make not England and Scotland one Kingdome.

2. If we take the word *Apostle*, as it is taken in some other places, * and so may be taken here, for such Officers as were sent out with commission from any Church upon speciall occasion, (which is the literall signification of the word) and is so taken 2 Cor. 8.23. *Barnabas* and the rest, are called *The Apostles of the Churches*: and Phil. 2. 25. *Epaphroditus* the Apostle of the Philippians: according to which; the sence would bee; God hath set some of *Corinth* in the office of Apostles, some Prophets, as chap. 14. &c. and so the argument hence were voided. But

Rom. 16.7. 1 Cor. 4.9. 2 Cor. 11.13. Hebr. 3.1. Apoc. 2.2

4. Were it granted that the Apostle in these places meanes by the Church, the Church visible Catholicke: yet this opinion gaines nothing thereby; for it doth not follow that because it was so then, and in respect of the Apostles, that therefore it was to be so to the end of the world, and in it selfe.

Christ who is the King of his Church hath the same liberty in his Kingdome speciall; that God hath over the world, which is his Kingdome general: Now at one time the Lord would have the whole world almost, one Kingdome or Monarchy under *Nebuchadnezar*, Jer. 27.8. and threatneth with heavy plagues that nation that should refuse to serve him; giving this reason, that *himselfe is King of all Nations*, vers. 5. which is also repeated again, Dan. 4.22. so that the whole world was one Kingdome upon the matter; yet it was not the will of God it should alwaies bee so. In the like manner in *Moses*, the Church and Common wealth affaires were chiefly under the Magistrate; but afterward they were distinct, unlesse under those Kings that were Prophets also. So the *twelve Tribes* were under *Saul*, *David* and *Salomon*, one Kingdome: yet it was of the Lord, that afterwards they were two: and afterward one againe, after the captivity. So likewise Christ taketh the same power over his Church, when hee saw it, for the advantage of it; hee set over it one Company of

V. Trigland *de potestat. Eccles. & civili cap.* 12.

Officers, who ruled it in common, viz. the Apostles, in relation to whom, the Churches were one, though not in themselves; but that doth not argue that hee meant it should alwaies so continue after their decease.

It is a Generall rule in all proceedings, that things at their *first* plantation and beginnings need some things that afterward would be inconvenient, as a Stick by a Twigge, a Bladder to him that swimmeth, a Standing-stole to a childe. So at the first constitution of the Jewish Church, God made *Moses* an extraordinary Officer, so that hee had no Successor so absolute till Christs time. So at the first erection of the Christian Church, *Apostles* and *Evangelists*, which now are generally apprehended to be ceased. Yea also in *Scotland*, (as we heard above) at the beginning of their Reformation, they had certaine Officers in the nature of Bishops, whom they called *Visitors*, which the Authour informes us were then necessary; but the Church being setled, not now any longer needfull.

Hist. motuum in Scotia Edit. 1641.

2. Nor were the Churches one in themselves, (as we said before) but one in the Apostles, and that by accident also) as *England* and *Scotland* are one in the King, because he governs both; but they are not therefore one Kingdome in themselves considered.

But 3. Though wee grant this, that whiles the Apostles were living, there was one body of Officers over the whole Church, and so in respect of them the Church might bee said to bee one GOVERNED body, yet I say, it was never one GOVERNING body; for whiles the Apostles lived, the Vniversall Governing power was committed to the Apostles onely, and not with them to any other Officers, or Churches; no and not to all the Churches together, but they with their officers were all in subjection to them: and when the Apostles deceased, the scripture speaks nothing of instating any other collected and vnited body to succeed them in that Vniversall Government; no nor can it be gathered by consequence: but the contrary, namely; that because the use of that Vniversall power ceased, therefore the Office, Officers and subject of it.

Object. *Object.* But Church government did not cease.

Answ. *Answ.* That Kinde or Way, of Church government did, that

is

is an Vniversall one; but there continued the Government still, though administered in another way, viz. by way of Distribution, Each Church as a Church, (*i.e.* as having the Essentiall notes of a Church in it, viz. *The true Doctrine, or faith of Christ*) received that power for it self, though not in so eminent a degree, yet as immediately from Christ, that all the Apostles had for all Churches.

6. But I may deny the former supposition, and rightly affirme that the *Apostles were not one joynt Ministery*: for besides, that each had entire power; some had one part committed to them, and some another, as *Paul* expressly affirmeth, Gal. 2. 8. *The uncircumcision was committed to me, the circumcision to Peter.* Hence chap. 1. he saith, *He went not up to Hierusalem, to those that were Apostles before him*; which he ought to have done, if the government had beene committed to the Apostles joyntly, and not severally; whence also his going up thither, Act. 15. about the question of Circumcision, was not on this ground; but to satisfie the Christians of *Antioch*, about his Doctrine, as consonant to that of the other Apostles. On the former principle, he professeth (2 Cor. 10. 13. &c.) he had *not intruded into another mans line*; alluding, as it seems to the shareing out of inheritances by line, (as Psal. 16. 6.) for this reason, the Epistles of *Peter, Iames* and *Iohn* are called *Catholicke*, because written to the dispersed Iewes throughout the severall nations, as is the expression in the entrance of those Epistles. Hence also *Paul* is sent from Ierusalem as not his place, Act. 22. 18. And though sometimes he disputed with the Jews, yet it was but as making way to the Gentiles, neither did hee greatly prevaile with them, as appears, Act. 13. 40. 41. chap. 28. 16.

Euseb. lib. 3. cap. 1.

Thomas (εἴληχε) *sortitus est Parthiam.*

Andreas Scithiam, Ioannes Asiam &c.

7. To conclude therefore, our reply to this Argument, If it follow not, when we say, *God hath set in the World some Emperours, some Kings, some Princes, some inferiour officers* and Magistrates: therefore the *whole world is but one Governing Kingdome, and all particular Kingdomes do but governe in the right of the Kingdome of the world, in Common; the Officers whereof are the Kings of the severall Kingdomes, who being gathered together, or a part of them, have the power of giving Lawes to other Kingdomes, according to the Law of God and nature,* (which are the rules of all just Government) *and this also to bee done by the Kings and Princes themselves, without any authority from, or*

any

any dependency on the people,(unlesse for quietnes sake, and as far as they see cause:) If (as was said) this follow not: neither doth it follow, that because the scripture saith, *God hath set some in the Church Apostles*, &c. Therefore the Church throughout the world is but one Congregation, to whose Officers first, as the generall Officers of the whole Church, not by way of distribution, but as a Notionally (at least) collected body of Officers: the power of Government is committed: by Authoritie whereof, and dependence upon which common officers and body, the officers of every particular Church do act: and those without any dependency upon the concurrence of the people, as co-operating and acting with them, unlesse for peace sake. By which means (let it be observed by all sorts, The power being given, not to any one Church, but to the whole Church, as one body; and not to the members with the Officers, but to the Officers onely) there is derived a very *Transcendent power* and Authoritie upon every *particular Minister*; more then any Parliament-man hath, yea more then a King, (who is limited to his dominion) It makes every Minister one of the standing Officers of the Christian world, to whom with his Collegues (not severally and by distribution, but joyntly, and as one body) is committed the "Government of "the whole Christian world, and managing of the Affaires of the "Son of God throughout the face of the earth. And so hee is one of Christs *Vicars Generall*, (and not particular onely, which I acknowledge every Minister to be in his place) *magnum* surely, *et memorabile nomen*. But if this bee so, great reason is it that the Church of the whole world should choose these Vniversall Officers, and so the Church of a nation the Nationall Officers, &c. by whom they are to be Governed in that which is of Dearest and highest moment, viz. the precious soule: or else their condition is most sad. If every one that can get a little learning and desires to live upon the Sweat and cost of others; and to become a minister (though I professe that calling to be *most difficult on earth*; and also, that *the Lord hath appointed that those that preach the Gospel should live of the Gospel*) and so being willing to submit to such conditions as is required, shall have a friend, patron, or a purse to make one; and come into the ministery and a living (which is the Kings Road, in some Churches, and is the way whereby many of

Apollon. cap. 3: Sect. 4. Asserimus. Ius divin. of the Presbytery, p. 43. and cap. 11. p. 163.

of those who now are to be Presbyters came in) he shall become a Parliament man, and joynt Governour of the whole Church on earth; by whose one vote, all the liberties and truth of Religion in them may be destroyed: A glympe whereof we have seen in the Convocations or Synods in our owne Nation. This I say is sad; yea more sad then the condition of men in their Civil Liberties In our owne Kingdom: where none attains the honour of being an universal Officer, a Parliament man, but by the consent (formal or virtual) of all, or the major part of them: there having been a precedent act by joynt consent of the whole Nation, that persons chosen by the *free Vote* of the major part of Corporations *&c.* should (if *loyal*) be Officers *pro tempore*, to their owne Corporations, and to the whole. But such agreement hath not been made, (no not *tacitely*) by the Catholick Church; nor no such institution of Christ hath appeared yet.

And these answers also are applyable to what the same Author hath else where from the word CHVRCH, as when he denieth a *Particular Church to be the proper subject of the covenant of grace, and privileges of it; because* saith he, *the* CHVRCH *to which these promises are made, is perpetual.* Jer. 31. 36. The strength of which reasoning lies on this, that the word Church, and not Churches, is used in these places; and so it is represented as one. *Apollon. cap. 1. p. 8 Rejoinder.*

Answ. As if it were not common to call that perpetual which is so by succession of those of the like Nature and Kinde; because the Lord saith *Day and Night shall not cease to the Worlds end*; doth it therefore follow that all the essential properties of day or night do not agree to this or that particular day? Is it not a rule in Nature and Reason, that all the essential properties of general and common beings, are really existent in the individual and partilars. *Man* is to continue on earth to the end of the World, does not therefore the essential properties of man agree to *Peter* or *Paul*, because *they* were not to continue. *Arist.*

His second and third Argument there, is; "That a particular "Church cannot be the subject of the covenant of Grace: and consequently of Church power (for the reason is the same) "because the Church which hath these is sanctified, is the spouse "of Christ, hath the Law written in the heart of it; *&c.* but a

" particular Church [as it is particular] cannot be said to be " such.

Answ. But 1. It was never said that one particular Church is so the subject of these, as that another is not.

Secondly, To speak properly, The Church not as *visible*, nor as *particular*, nor as *invisible*, nor as *universal*, is the subject of these things, but as a *Church*; i. e. A *society of Beleevers*: and under that notion, *a particular Church considered as a Church, hath right to all, and is the subject of all these. All are yours*, saith the Apostle to the Corinthians, *whether Paul or Christ.* &c. So that this Author by adding this clause [as particular] hath prævaricated and altered the state of the Question.

His last Argument in that place, is from the Testimony of the Professors of Leyden, and Amesius.

Disp. 40. Thes. 29, 30, 31. Amibell. Tom. 2. l. 5. c. 2. not. 10.

To which I answer, That the former say nothing; but, that the *covenant, and promises, and priviledges, belong to true beleevers, and the invisible Church, whether in a* [particular Church] or dispersed through the world. So that this Testimony seems rather to make against him. The other is expressly against him, and speaks our very sense, yea and terms almost; insomuch that I wonder this Author is brought in as a witnesse: His words are, even as they are cited by *Apollonius* himself: " These things agree not to the whole " multitude that professe Christ, but onely to those that are truly " faithful; or they agree to the Church militant, in respect of its " ESSENTIAL Nature, which is proper to the truly faithful. So then, not to a Church as Vniversal or particular, as Visible or invisible, but as essentially a Church, which a particular Church may be.

M. Hudson, M. Noyes. The London Ministers. Assembly of Divines.

And the former replies also will serve unto what the other Authors urge from such like Scriptures and places: as 1. M. *Hudson* from Act. 8. 3. *Saul made havock of the Church*, Gal. 1. 13. *I persecuted the Church*, 1 Cor. 10. 32. *Give none offence to the Church of God.* 1 Cor. 12. 28. *God hath set some in the Church.* 1 Tim. 3. 15. *That thou mayest know how to behave thy self in the Church of God.* Also when it is called the *Kingdom of God, a Barne, a Draw-net, a Marriage*: and because 1. Cor. 12. the Church is said to be *one Body*, and *one Woman*, Apoc. 12. *one sheepfold*, John 10. *one Dove*, Cant. 2. 2. All which, and other places wherein the word

Church

Church is used, are to be understood, as hath been evidenced, either of the Church in respect of the nature and essence of it: as all beleevers and Churches have the same kind of Faith, Doctrine, &c. or else as one *mystical and invisible body of Christ*: but doth not at all insinuate, much lesse prove: that they are all one external and visible Corporation.

3. M. *Noyes* who useth the same places of Scripture as the other; as also Apoc. 11. 1, 2, 3. the Church is described as one City, one new Jerusalem &c.

Answ. That place is taken by great Expositors, to signifie such a state as is not yet in being; what it will be when that shall exist, is uncertain. Secondly, We grant it to be one City and Kingdome as a mysticall body: 1. In respect of Christ the head. 2. In regard that all Churches in their severall places, walke by the same Laws &c. *i. e.* as essentially agreeing together, but not visibly governing as one body.

4. The London *Ministers* part 1. pag. 3. who urge the forenamed place 1 Cor. 12. and that the Apostle maketh the whole Church but one Organical body (a contradiction to their assertion *Præfat. p.* 11. That the Church is a *similar body* (which overthrows their present Tenent, for in a *similar body* all the parts together have no more internal power then single; as in drops of water, single Corporations, as single, though united in place.) So *part* 2. *p.* 66. where also they say that Eph. 4. 4. Christ is considered *mystically*, not personally; and if mystically, not visibly.)

Answ. First The Apostles *scope*, and then the *supposition* he goes on, are to be eyed. The scope is to exhort to humility in great gifts, to contentednesse in mean gifts, and to love and edification by all gifts. The supposition he grounds his Argument on, is the relation wherein believers stand, *viz.* of members of one and the same body, *scil.* of Christ mystically considered (as the Ministers speak) but he neither expresseth nor implyeth the visibility of this body, or the outward onenesse of it: if he mean the Catholick, and not the particular Church of Corinth.

5. Lastly, The Reverend Assembly, who in the places above mentioned, quote Eph. 4. 3. &c. To which Answer hath

been given above; and may again when we come particulary to reply unto them.

And thus much in answer to the first Argument of *Apollonius* and others drawn from expressions that speake of the Church as one: one body, house, Kingdome, family, sheepfold, which is indeed the *Achileum*, or *Fort Royall* in this Garison; and which, if I be not greatly overseene, hath been, by the former weapons out of Christs Armory absolutely taken and demolished.

Arg. Gen. 2. The second Argument followes which is: "There is certaine "Societie and Ecclesiasticall communion by divine institution, "and therefore a certain universall body: for there is a certain in-"ternall fellowship and obligation to mutuall offices, Eph. 4. 3, 4, "5, 6. which doth require an externall and outward Society, and "Commuion Ecclesiasticall, in exhorting, reproving, comforting, "edifying one another---- and that fellowship which the mem-"bers of a particular Church retain among themselves, in a due "proportion Churches Provinciall and Nationall ought to keep "---- by which communion Ecclesiasticall, all Nationall Chur-"ches do grow up to one Vniversall Ecclesiasticall body.

Ans. This reason no way concludes the intended proposition: I willingly grant there is a mutuall fellowship, and spirituall communion; which also requires an outward communion in many respects, and particularly, in those named by this Author, viz. *exhortation, reproof*, &c. And indeed, this was all the combination that was in the most Primitive Churches: and such inward and outward communion there is to bee betwixt all good men, friends, brethren, nations, &c. But this argues not that therefore they must be one body in point of Government. Neighbour Nations are to retain this inward communion, and outward, so farre as may make for mutuall good, and there may bee a society or league betwixt them, as betwixt *Solomon* and the King of *Ægypt*, betwixt *Solomon* and *Hiram*, King of *Tyre*. So men of the same trade and profession in regard of the same art, have an internall communion together, and this requires some outward communion also, as occasion serves; but it no way concludes, that therefore they must needs be one body or Corporation; Suppose some dwell at London, some at Yorke, some in England, and some in France. 2. It is also granted, that the same Vnion that the members of a Church have one

with

with another, the same have the severall Churches among themselves, IN A DVE PROPORTION, which are the words of the Author; but this proportion is not IDENTITIE, or sameneſſe of Relation; that is, it is not so neer a relation, nor gives that power that the former relation doth. As the same relation that the members of a Family have one unto another; the same in a due proportion have particular families one to another; but no man will say that what the members of a family, especially some of them, may doe one to another; the same may a Corporation of Families do among themselves, there is some neerneſſe, but not altogether the same. And this also is sufficient for the second Argument. I shall meet with it again anon in the first Argument of the *Reverend Assembly*.

The Third. " There were certaine meetings in the New " Testament which did represent the whole Church, and where- " in the businesse of the whole Church was transacted, to wit, " the calling of an Apostle; which was a part of Ecclesiasticall " Discipline: and there were the Pastors of the universal Church, for they were sent unto all the world, Matth. 21. 19. and there were the brethren out of Galilee and Jerusalem. Arg. Gen. 3.

Ans. 1. I deny (with the Protestant Divines against the Papists) that there is any Representative Church properly so called, or that this was one; it was onely at present a Particular Congregation whereof the Apostles were members, though principall ones, but not yet *actually instituted Officers*, neither of this, or the whole Church, which appears vers 4.8. *Tarry ye* (saith he) *in Jerusalem till you have received power from on high.* But it was indeed that *first* Church from whence all Churches were to be produced, and the Apostles (especially) and the rest of these members were those, who were severally or joyntly to plant those Churches (for some members of this Church did plant other Churches, and not the Apostles onely, as is expressed chap 8.) as one man that is father by generation of many Families; neither is an universal man, nor doth ever represent them; neither is he the Governour alwaies of them, but for a certain time onely.

2. If it were the Representative of the universal Church, because the Apostles, the universal Officers were there; yet it was their priviledge, as was shewed above, to be the universal Officers, and

that severally; so that though the Churches were one body under one number of Officers then; yet they having no successors in the latitude of their power, the Church now becomes many: else you may as well conclude, that all the world must still be one under one sort of Governours, because it was so in the time of *Adam* and *Noah*.

3. This act declares very small power in the Apostles or universal Church; for they could not *make* an universal Officer; whereas every particular Church can make its particular Officers: and this shews there was then no Catholick government, properly such, but that was reserved to Christ alone.

4. If it conclude, it argues, that the Catholick Church is formally to *chuse* its Catholick Officers (for so they did) and to come together for that purpose.

5. It puts the brethren into great *liberty* and *privilledge*, for *they* choose, and the Apostles onely put them upon the work, and prayed over it. But to avoid this, else-where labour is used to prove that here were onely the Apostles or Elders in this election: *quid non mortalia pectora cogis (Regni) sacra fames.*

The second Argument there, is, that the businesse of the universal Church was transacted, *scil.* the election of an Apostle.

Answ. *Adam* did represent all mankinde, and transacted the affairs and businesse of the universal Catholick world, both before and after his fall: so likewise *Noah* and his family after the flood, Gen. 8. doth it therefore follow that the whole world should be but one Kingdom or Corporation.

It is usual for Kingdoms to send out Colonies into forraigne parts, and to give them power to become Common-wealths of themselves, without dependence, unlesse voluntary, upon that Kingdom from whence they had their Original, as New-England. So fathers of Families yeild their sons an entire governement in their owne families, without necessarily engageing them to the families of their brethren, further then mutuall love and relations shall require. But before the Colonies be sent out, the Nation from whence they arise, doth represent and transact the businesse both of themselves, and of all those Colonies: and the father of the Families both represents and transacts the businesse of the Families that spring from him: yet are both the

one

one and other afterward, without any absolute and necessary dependence either upon the one or other. So in the matter of Christs Church. The Church of Jerusalem was as it were the mother to the rest; The Apostles &c. spiritual fathers, who represented and transacted the affairs of all Churches that should flow from that; but so, that when such Churches came to be planted, they shewed by their practise that the Apostles had instated them in entyre power, without any necessary dependence on other Churches, whether single or combined, as is evident out of the first and second chapters of the Revelation, noted before, and other places.

3. The third particular is of little moment; for the brethren that are called *Galileans*, vers. 11. were so by countrey; but now were by habitation and dwelling, in all probability of *Hierusalem*. And howsoever, the thing is not much material, seeing there was then no other Church or societie of Christians visible, but that at *Hierusalem*. Besides, the former answers take off this also. And thus the first scripture, viz. from Act. 1. is answered.

The second followes out of Act. 15. 22. "Where that Assem-
"bly of Apostles, Elders and Brethren, which by ordinary power Apollon. *ubi supra.*
"prescribed, Ecclesiasticall Cannons and decrees to all the Chur-
"ches of the Gentiles, and by authority imposed them on them;
"this Assembly is called the Church; but to doe so could not
"bee in the power of any Provinciall or Nationall Assembly;
"much lesse of a Congregationall, but it is the Act of the Catho-
"lique Church, which therefore this Assembly represented.

Ans. 1. The former answers touching the prerogative of the Apostles, and of the mother Church, are equally applyable to this also.

2. It is not called The Church indefinitely, but with reference to THAT PLACE *scil.* of *Hierusalem*; as by the context appeares, for vers. 22. 'Tis said, It seems good to the Church to send chosen men of their OWN company; but the whole Assembly as constituted of the Church of *Hierusalem*, and the messengers of *Antioch*, &c. is not called the Church. vers. 4.

3. It was not then the representative of the Catholick Church, as it was in the first chapter; there beeing now other Churches planted, which were not there by their messengers. Neither was the Colledge of the Apostles there, the standing and supreme

court

Court of the Catholick Church, to which all Churches were to appeale, and to whose judgement they were to stand; but every one of the Apostles in the Churches they planted. For *Paul* as he went not up to *Hierusalem* himselfe at first (as was noted above and therefore could not teach the Churches any such duty of necessity binding them) so neither did he now either himselfe or others therefore go up from *Antioch* to *Hierusalem*, as if he had not plenary and full power to have determined the controversie; but for satisfaction of the Brethren, who either were told by those that came from *Hierusalem*, (as it seems by what the Apostles wrote in their letter, vers. 24. *to whom we gave no such commandement*: implying that those persons had given out that they had such command from the Apostles) or else they desired the mind of the other Apostles also for further confirmation; Therefore doth *Paul* goe up. Also in divers of his Epistles, hee joynes *Timothy*, *Sylvanus* and *Sosthenes*, &c. with himself, yea, and *all the Brethren*, Gal. 1. 1. as here the Apostles joyned the *Elders and Brethren*; yet these examples doe not argue that the Apostle, or the Apostles had not absolute power of themselves to have determined the controversie.

Cartwright on the place.

4. It is denyed that this Assembly did act by an *ordinary* power; for if the Apostles presence made not the Assembly *extraordinary*: then was it but an ordinary and particular Church, or two, or three partcular Churches at the most; (there being many other Churches then planted, who had no Elders there, nor were sent to, so farre as is related,) and then it will fall out, either that they did conclude and injoyne onely Doctrinally, (though with authority) or else that a particular and ordinary Church, or two or three Churches by ordinary power may prescribe, and by authoritie injoyne Lawes to all Churches in the world, by way of Jurisdiction. It will not be easie to get safe from betwixt the hornes of this argument.

Cornu petit ille, caveto.

5. But it will not prejudice me to yeeld it an ordinary Assembly, for it is granted to any Assembly of one Church or more, to do as much as is here expressed this councell to have done, viz. 1. To meet for the discussion of any Doctrine that afflicts the Churches, especially if they bee sent unto as these were. 2. To conferre scriptures together which concerns those points. 3. Light appearing

pearing by the spirit of God and Scripture; they may represent their results, as the will of God, and minde of the Holy Ghost, and so may 4. MINISTERIALLY IMPOSE and enjoyn to all other Churches what appears to be the clear mind of Christ, as *Paul* did, 1 Cor. 7. having no expresse command: and as any of our Brethren do when they preach the Word: Do they not *injoyne obedience in the name of Christ*? but withall they disclaim having *sole Jurisdiction*, so as to *Excommunicate any alone by themselves*, if they obey not: and yet they do the former by Authority, because the Ministery of the Word is an Ordinance of God.

M. *Brinsley* of Yarmouth: *Sacred and soveraigne Church remedy*, pag. 45. saith, The other Churches though they were not bound formally, yet virtutually they were, in regard of the equity of the decree. He implies it was not the Catholick Church. for that would have *formally* and not *virtually* onely have bound them, according to his judgment.

Object. But it was an Assembly representing the Catholick Church because of the Apostles, who were the Catholick Officers, and the whole acted by the ordinary power of the Catholick Church.

Answ. 1. The Reason overthrowes the Argument: *For if it was therefore an Assembly of the Catholick Church, because of the presence of the Apostles.* Then if the Apostles had been absent, it had been but the Assembly of a particular Church. And the Apostles when assembled alone, had made an Assembly of the Catholick Church. So the universality or Catholicisme of the Assembly, depended wholely and solely on the Apostles.

Or else secondly, The Apostles if alone out of this Assembly, neither severally nor joyntly, should have been able to determine and do what was here done.

Or else thirdly, The Apostles in this Assembly did denude and strip themselves of their Apostolical power (or at least suspend it it for that time) and acted onely as ordinary Elders of the Catholick Church: but then it would follow, either, that that particular Church of Jerusalem was the Catholick Church (as Rome is said to be) for there were messengers from few (if from more then one) other Churches: Or that the Apostles though laying aside their being Elders of the universal Church, (for that was their Apostleship) did yet act as Elders of the universal Church: all which are (πρῶτον ψεῦδος) crasse interferings.

I thinke this Church acted 1. As the mother Church. 2. As having an accesse of Authority by the presence of the Apostles.

3. As being the Church from which the scandal enquired about, was conceived to arise. Neither doth the joyning of the Elders and Brethren wholy take off the eminency and authority of the Apostles above the rest (for *their* speeches onely are recorded) no more then *Paul*'s joyning others with him in his Epistles: though it do argue, that the Church of Antioch had not that esteem of them as infallible alone. And thus much also for that other place brought for confirmation of the third Argument, [A Representative Catholick Church in Scripture.]

The fourth and last Argument is from the Testimony of some Reformed Divines; *viz. Walæus*, and the *Professors of Leyden*. But the first speaks nothing for him but what all acknowledge, and was granted above. *scil.* " The Church saith he, may be considered " two waies. 1. Vniversally, for the Church which by the preach- " ing of the Gospel is called out of the world, throughout the " world, which in a certain sense, or in some respect, may e- " ven be called Catholick: or for a particular Flock, tyed un- " to one place. In which sense I know none denie a Catholick Church; it being one of the Articles of the ordinary *Creed*, that there is a Catholick Church, that is; that *the Church is now no longer bound to any one place, as under the Jewish Government.* But that the Church in respect of the several members and societies of it, is dispersed over the face of the earth. But this doth no more conclude that therefore they are one *Visible Corporation*, then when we say; *Mankinde* is spread over all the World, that therefore all men are one company or body politick.

Loc. Com. Loc. de Eccles. p. 451.

Certa respectu.

2. The *Professors of Leyden* are against him; for they distinguish betweene a *Visible and particular Church*, and betweene the *Invisible and universal*: and say, " That a *Visible Church* is con- " sidered two waies, 1. As a company or Society of one " Towne, City, or Province, which are united not onely in " the unity of Faith and Sacraments, but also in the [Forme " of outward Government] or else it is considered as a certain " Oecumenical and Vniversal body, dispersed in several pla- " ces throughout the whole World; Although THEY " DIFFER IN THE EXTERNALL FORME " IT SELFE OF CHVRCH-GOVERNEMENT " and

Disp. 40. Thes. 27. Thes. 33.

Multum.

" and circumstantial Rites very much : yet agreeing in the " ESSENTIAL VNITY OF FAITH, and of the " Sacraments. Whence that is common in *Cyprian* : *Episcopa-* " *tus unus est, cujus à singulis in solidum pars tenetur.* Which words evidently destroy this opinion. For first they make the *Essential union* or forme of the Society and oneneſſe of the Church, to consist in the oneneſſe of Faith and Sacraments. Secondly, They imply, That Government is one as it is in Christ, but divers as it is in severall Churches, and in the hands of severall Officers; for so *Calvine* (in Ephes. 4. 11.) expounds that of *Cyprian* : The Episcopacie he gives to Christ alone, in the administring whereof, every one hath his part. Thirdly, And (which chiefly assaulteth the heart of the cause for which it is brought by this Author) They make the very difference betwixt the universal Church and a particular Church to be this, That they disagree in the outward or visible forme of Church-Government; therefore in the sense of the *Professors of Leyden*, the " Vniversal Church is not one Governing Body, for then the Government must be one, not only in *Essence, Nature*, and *Kinde*, but one in *Number, Existence, single and Indivual being.* And thus much for answer in particular to *Apollonius*, who indeed hath the substance of what hath been said for this opinion: others that follow, having taken his grounds, and dilated them a little but not much strengthened them thereby, as will appear in the sequele.

2. The next Defendant of this opinion is M. *Hudson*, cited in the first chapter: his sense is the same, his words and expressions not so distinct as the former. Before I come to his Arguments (such as seem to differ from those before) 1. note that the Scripture he brings to signifie the *whole company of the* * *Elect*, are the same in sense with those which he brings to signifie *one* * *Visible Vniversal body* : and so are they expounded (as I have done) by the best interpreters, even those he makes use of. His first place is Eph. 5. 26. *Christ loved the Church, and gave himself for it*, &c. This (saith he) is to be understood of the Elect. So also saith *Beza*, but *Beza* parallels and make the same in sense with it 1 Cor. 12. 12. 27. Eph. 1. 22. and Eph. 4. 15. 16. as is to be seen in his larger notes on M. *Hudsons* second place cited for this Church of

§ 2.
2. M. Hudson,

Page 1.
Page 13.

the Elect, *viz.* Coloss. 1. 18. which place * *Calvin* understands of the Church as it is governed by Christ: So that these places, if they be to be understood of the mystical body of Christ, and not of a Visible Vniversal Body, then so are the other in the judgement of those Interpreters. Besides * *Calvin* on that place whereon M. *Hudson* and the rest build their greatest strength, 1 Cor. 12. 12. 27 doth evidently make the Body and Corporation, whereof beleevers are members, to be a spiritual and mystical one, and doth so distinguish it from the society and corporation they have as a politick or a civil body of a Towne or City.

Meo quidem judicio de Gubernatione loquitur. Calv. in Coloss. 1.18.

Calv. *Verum inter Christian. longe ALIA est ratio. Neque enim Corpus politicum (loquitur de Civili) duntaxat efficiunt, sed sunt SPIRITVALE & ARCANVM Christi corpus. Sic v. 17.*

2. This Authors definition doth not reach the subject of his question, but contains what is of all hands confessed, it is this. *The Vniversal Visible Church is the whole company of Visible Beleevers throughout the World.*

Thirdly, He brings the description of the Church visible out of several Authors; none of which (not *Austins*, nor *Calvins*, nor *Bullingers*, nor *Kekermans*, nor *Zuinglius* his, nor *Gerards*, nor *Byfields*, who all take Vniversal in the sense now described, and not as M. *Hudson.*) but one or two speak to the question: *viz. Apollonius*, and perhaps P. *Ramus*: the former of which was preingaged; and touching the latter, I referre the Reader to M. *Beza*'s judgement of him, and that (as it seems) with reference to this opinion. ----- *Predixi, quod in cæteris disciplinis ausus esset, mox etiam in Theologia tentaturum-----Quid non ille ante mortem molitus est, ut & in dogmatibus quibusdam, & in tota Ecclesiastica Disciplinâ Gallicas Ecclesias inter se* COMMITTERET------ *Vtinam ipsius scripta periissent, quandoquidem hæc est mundi* INSANIA. Bezæ *Epist. ad* Vrsinum *in Organ.* Aristot.

4. He acknowledges among other Authors * *Ames* to be against him, and yet in the very * next page, cites him as for him.

Page 11. Page 12.

5. Yet those words of this Author which he cites, speak nothing for him, if compared with the Authors meaning: they are: "We acknowledge a Catholick Visible Church in respect of its "external and accidental forme, in its parts (or members) both severally and joyntly. Which is no more but this; that Christians as they are single men, and as they are combined into particular

Bellarm. Enervat.

Churches

Churches, are visible. But M. *Hudson* might have known or remembred, that M. *Ames* doth expressly, and *in terminis*, reject an universal Visible Church in M. *Hudsons* sense: his words elsewhere are: The Church since Christs coming is not one CA-
" THOLIQVE, so as that all the faithful dispersed through- *Medull. l. 1. c. 39. n. 20. 21.*
" out the whole world should be united in one and the same
" bond for outward relation) and depend upon one and the same
" Visible Pastor, or Assembly of Pastors (or Presbyterie,
" marke it:) but there are so many Churches as there are par-
" ticular Congregations. For although the Church mystical, as
" it is in its members is distinguished into its subject and adjuncts,
" as the English Church, the French, the Belgick: as we
" use to call the sea by the name of the coast it beats upon, as the
" Brittish, the Belgick, the Baltick sea, although it be one
" and the same sea: yet notwithstanding instituted Churches
" are several distinct species, or kindes, or single bodies parta-
" king of the same common Nature, as severall springs, seve-
" ral schools, several families; although perhaps many of them,
" or all, may be called one Church in respect of some affection
" which they all have in commune. Like as many Families of
" one and the same noble and eminent Family, are called by one
" name, as the house of Nassau, or the house of Austria, which comprehends the Emperour and King of Spain, who yet have no dependence in point of Government one on another. Now wee know who taxes some-body for this fault, of citeing Authors for them, who are known to be in the main, against them. *M. Edw. Gangr. part 1.*

6. His explication of his question both confutes his opinion, and also contradicteth plainly what he speaks of it. For he saith,
" That the Church Catholicke visible is one whole body, all *pag. 20. 21.*
" whose parts or particular Churches are alike, and of the same *Totum Integrale similare.*
" Nature: And avouches for this purpose the authority of *Ames*, who indeed saith so. Now in a body all whose parts are of like nature and quality, as so many drops of water, or stones in a heap: each part hath the same vertue and power that the whole, and all the parts together, (the whole Sea, or whole heape of Stones) have no other kinde of Vertue or power then one drop, or one stone. Or to make it cleer by another similitude, severall Kingdomes in the world, and severall Corporations in a Kingdom, and

severall families in a Corporation, if they bee all but members alike of the same Kingdome, and not of a higher body, whereof when they are met, they may be members, (as Kingdomes of an Empire, Corporations of a Parliament, Families of a Corporation,) They should have no more nor greater power when met, then when assunder? As a multitude of single men, that are not of a Corporation, though they bee met; yet have they not the more power then each one simply, for their meeting; their meeting addes no power, unlesse they meet as members of a body superiour to them, when severall.

2. This explication contradicteth expressly what he adds in the same place, (pag. 21.) and which is his opinion, that hee would establish, viz. "That the Church, (Visible Catholique) is an "Organicall, Ministeriall Governing body; that is; not such a body as is the element of water or ayre, every part whereof is of the same nature, vertue and power in it selfe considered; but such a body as a man hath, which is distinguished by severall members, some principall, some lesse principall, some governing, as head eyes, some acting, as hands feet, some governed, as the body by the head eyes, &c. And such a body as all Corporations are. Now this contradicts plainly the former, both opinion and expression; for if the Church be a similar body, and all Congregations alike; and the whole nothing differing in nature or constitution, or power from the parts; then the Catholick Vniversall visible Church, is no more the Governing Church, then a particular. As the whole sea is no more Water then one drop, nor all men, if they be taken as single men, have no more or higher authority then one man: nor all families then one family: nor all Corporations then one Corporation.

Wee see that 'tis not one sort of men onely that are obnoxious to contradictions, both verball and reall. Besides, the Author he seems to follow, (viz. *Apollonius*) enterprets that place, Eph. 4. 16. *The whole body fitly joyned together*, to be meant of an *Organicall Ministeriall* body *differing* in members; which Mr *Hudson* expounds to be meant of a Similar and body whose parts are all alike. Wee see here also, that even persons *of this opinion cannot agree among themselves*, shall wee *therefore say they know not what they would have, seeing one would have one thing, another another?* We must then

Mr Cawdrey, Preface to Vindic. Clavium.

Vide Cawdrey ubi supra.

then reach out the same ingenuity unto others, differing in like manner, that we stand in need of our selves.

About his answers to the objections he brings against his opinion, we may note severall things, as first, in his answer to the 1. Objection, he saith, *That the dwelling in one Towne where there is a Church, and being member of another Church, is a kinde of dis-churching that Church which is in the Towne where he dwells.* Object.

But the answer is ready according to his opinion; for they remaine still of the same integrall body, if the *whole Church bee but one visible Congregation*: and so we see what way by this opinion is made to the *scattering of particular Churches*, seeing men may remove, though not in dwelling, yet in relation at pleasure, without danger of Schisme; for they remaine still of the same single (though larger) bodie, as a man may dwell in one Corporation, and be a member of another, yet he still abides a member of one and the same single Kingdome. Answ. Instance.

His 2d. Objection is, That *if all particular Churches bee all one Church, they must all meet some times.* Object. 2.

His answer is, 1. *No, It is sufficient that it have the same King, Lawes, Spirit*, &c. But was there ever in the world such a Kingdome or Corporation, that the members *of it do not meet sometimes*, if it be not a meere visible Monarchy, as under Popery. If it have any liberty left to the subjects, they must meet sometimes, at least by their Deputies, as the Kingdome of England in Parliament, the Empire of *Germanie* in the states of the Empire, &c. Answ. Instance.

His 2d. answer is, That the Church Catholicke visible, hath met in Generall Councells, as a *ministeriall* Church (and mark, it is now ministeriall and heterogeneall, which was before similar and homogeneall) but this is replyed to above, where was shewed, 1. That the most primitive Churches did not so act. 2. That the whole Church did not meet in them. 3. That they either acted as a similar body acts in the name of those, and within the Churches that sent them each for their owne, and all for all those, whose Deputies they were for ought we have learnt yet: or else that they acted much by *Regall power*, as by *Constantines*, in the Councell of *Nice*, and others by other Emperours: and they acted also in late Councels by *Episcopall*, *Archiepiscopall* and *Patriarchal power*, and not as a similar body. 4. If those were

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the Catholick Church visible representative: How dare any particular Churches at most but (if) national, abrogate and sweare against, the Ordinances and government established by the Catholicke Church. Let him minde this. Againe he saith, "The "power of a general Councel, or of the Catholick visible Church, "is but EXTENSIVE, and the power of particular Chur-"ches INTENSIVE: but 1. This overthrowes his tenet; for then the Catholicke Church hath no more power in it selfe, and properly, but meerely by accident, then a particular Church. And 2. This plucks up his second Tenet, *viz.* That this Catholick Church is the first Church, to whom power is given: for if its power be extensive onely, and not inward, It cannot be the first subject of power.

Object. 3. The 3d. Object. Hee moves against himselfe is: "A visible "Catholicke Church must have a visible (Catholicke) head.

Answ. His 1. answer is, "That it is sufficient that Christ is the head, "though in heaven. But this is altogether an unsufficient answer. For Christ is the Head invisible, and thence our divines affirme his body the Church to be mysticall also and invisible, taken properly.

2. He saith that "The Church; in regard of the head, the go-"vernment of it is absolutely Monarchicall, but in regard of the

Instance. Officers it is *Aristocraticall.* But this answers not the objection: for be it Monarchicall or Aristocraticall; yet if the body bee one visible Corporation, then must the Governours of it bee one visible, either person or company of men usually, or at sometimes ordinarily meeting together, or at least to be considered as one body or Colledge of men, by whom this body is joyntly and together, (and not asunder) to be governed. And this is the force of *Calvins* reason (on Eph. 4. 11.) though applyed to the Papacy. For if wee must bee one visible corporation, there must bee one visible governour, either person or society: which the Apostle omitting, in that place where it was necessary to have been mentioned it, if it had beene an ordinance, cannot, saith he, be excused.

Object. 4. His 4th. Objection is: "That if the Catholicke Church bee "one visible body, it must have a visible existence and being, as "it is universall and Catholicke; but universalls have no beeing "of their owne, but they exist and have their being onely in particular,

ticular; as *Mankinde in generall* hath no being a part by it selfe from single men, but hath its being in them onely.

His Answer is: "That all gathered aggregated, or collected "bodies do exist and have their beings so. As a heape of stones "hath its being only in the particular stones: the water in parti-"cular drops: particular Churches consist of particular families: "and families of particular persons: and an Army in the severall "Brigades, which yet are one, though they should never "meet. *Answ.*

But this reply amounts not to an answer. For no collected body that is made up of severall things, *hath its being in these things severally considered and apart, but as united altogether*; it is not a heape of stones if one lye at *Yorke*, some at *London*, others in *France*, *Spaine* &c. So a Church is not a Church, or one companie as the families are severall but as met together in one Assembly; and so an Army; Brigades may be sent out of it, but if that part were never united to the Army by 1000. miles, nor intended to be, and if they be not governed either *by one visible head*, or *by one visible Councell of Warre*, no man will say they are one Army: especially if one be in *England* and the other in *America*. *Instance.*

Do wee not say, The Parliament hath had severall Armies under severall distinct commanders in cheise, who had no dependence one on another (as it was a good while after the Earle of *Essex* had his Comission) and yet under the command of the Parliament, and Lawes Martiall published by them. So Christ from the Father by the Spirit is the governour of all Churches, which Churches have no necessary dependence, further then that of mutuall love spirit and law, one on another.

His 5th. and last Objection is: "The Catholicke Church "may bee by persecutions, &c. reduced to one Congre-"gation. *Object. 5.*

His answer is: "It may be so; but that in that one Congre-"gation there remaines all the Essence and Priviledges of the Ca-"tholicke Church Visible, though it be but one single Congrega-"tion at present, yea, that it hath then more properly the notion "of the Catholicke Church, then of a particular one, yea, though "but of one family, as it was in *Noah's* family in the Arke. *Answ.* The like hath *Apollinaris.*

But we see what straights this Large conceipt of the *universall*

Instance, visible Church doth drive into; for this implyes what was denyed before, namely, *That the Church Catholick is a species, or lower kinde, and the particular Churches the severalls of it*: for else confounds Vniversall and particular together: making an universall thing reducible to a particular, and this extendible to an universal.

2. How could it bee *Vniversall*, but as containing the *Essence*; seeing in respect of its visible and present being it is particular. In which sence, every Single man is a Catholique and Vniversal creature, because he containes in him the same Essence and nature that is in all men; and *Adam* should have been so in a special manner, as being the first.

3. A particular thing doth not therefore become an Vniversall one because it is first in its kinde and others that are produced from it, particulars. *Vniversalitie* is a *notion* (though founded in Nature) not an existing thing, to which any order of actual being can be attributed.

4. If the first in each kinde have all the priviledges of that kind whilest it remaines alone, it shall bee a looser when it hath company, if it then part with them; unlesse it hath somewhat as good in Lieu, which here appears not; but the contrary.

5. It no way followes that because from one, many of the same kinde may spring, that therefore either this first (suppose a Family) must have government over them all, or they over it, or over one another, whether joyntly or severally, *unlesse they so agree*, or there be an institution of one superiour to them all. Now how should it appeare there hath been, or ought to bee any such grant here; seeing there is no such record in scripture; and besides hath beene the occasion of the rise of Papacy, as Mr *Noyes* acknowledges. And thus much of the things to bee noted before his Arguments.

Vid. Cont. Eccles.

2. Now the Arguments themselves follow to bee answered: they are of two sorts, 1. Certain places of scripture. 2. One argument from reason. But seeing the former, almost all; runne upon the word CHVRCH, set downe indefinitely, they have been replyed to before.

1. Scriptures.

His argument is; *If particular Churches be visible, then there is an universall visible Church, for every particular or part, belongs to some generall and whole; and such as the particulars are, such the Generall: if those be visible, then this also.*

2. One Argument from Reason.

Answ.

Answ. More care should have beene taken, then to use so *lax à medium* in so weighty an Argument, as Mr. C. in the Licence, acknowledgeth this to be. But to the matter. There is great difference betweene Natural, and betweene Metaphysicall, and Civill or Politicke bodies. For in a Naturall body, all whose parts and members are actually and naturally joyned and united together; the whole is visible bedause the parts are visible: but in a metaphysicall body, or totum, or whole: that is, in Generalls that are, by the reason of man drawne from particulars, the case is farre otherwise, the particulars are visible; the Generall or universall invisible: *Peter, Iames* and *Iohn*, are visible, but manhood or mans nature (*animal rationale*) which is the Vniversall agreeing to them all, is not visible: It is not to bee seene with the eye. So also in Civil bodies or Corporations, though the severall men may be seene, yet the Corporation if great, (an Empire, Kingdome, and large Cittie) cannot be seene, in it selfe: but in the parts, unlesse by way of representation, as in Parliament, Common-Councell, &c.

But 2. The whole is visible because the parts are so; Iois untrue, even in the smallest bodies, but where the parts are actually united and joyned together; not where they are thousands of miles asunder: such a body (as a body) cannot bee seene with the eye, but it may be conceived, to be one in the minde, by vertue of some *agreement or other betwixt the members of it*, or of its union in some *Visible head*; but it is visible onely in respect of the severall parts of it. Now in this sence, none denies the universall Church to be visible: that is, that all Christians, who are one in respect of their Religion they professe, are visible in the severall places where they dwell. But this is to prevaricate, and to prove that which is not in question. So that this reason is not so much as probable, if it bee taken in the former sence; much lesse any necessary concluding argument, and least of all a demonstration (which was promised by the Author.) And in the other sence, it is besides the Question.

A causa necessaria aut effectus, & contra.

And this much for Mr *Hudson*'s first Question, *viz. That there is a Catholique visible Church.*

His 2d is: *That this Church is the first subject of Ecclesiastique Power.* But because the proofs are much from the same places of Scripture

which are answered above, and the reasoning wholly on the same foundation: viz. that divers things are spoken of the Church which cannot agree to a particular Church as particular, which also was replyed to before; I shall not after too large a discourse already, adde any more here, nor shall I need: for if I have acquitted my selfe in the former discourse, in opposition to the notion of one universall visible Church or Corporation; I neede not contend whether it be the *first subject* of Church power; for it having no actuall being and existence at all, it cannot be the subject of any power or act, (as *non entis nulla sunt attributa*; so, *non existentis nullæ sunt operationes*) onely the Reader may observe, that the root of all the mistake in the former, this author and the rest, about these questions is: Either the not distinguishing the Nature and Essence of the Church (in which respect it hath the names and things they urge, given to it) from the relations of Vniversall and particular; which are notions, and accidentall to it; and confounding the Essence, and existence, the nature and the actuall being of the Church together; applying that to the particular *being*, as Particular; which is spoken of them, being particular, but in respect of the common essence and nature, not as particular. Or 2. Not differencing betwixt the *mystical* and *visible* state of it; much being said in the former respect, which they apply to the latter.

The radical mistake in this Question.

Compare Beza his exposition of 1 Cor. 12. and Eph. 4.4. with theirs.

§ 3.

The third Defendant, or rather Assaylant, is the Reverend *Assembly of Divines*; Their Assertion is: *The whole Church is but one made up of the Collection and aggregation of all who are called out of the World by the preaching of the Word to professe the faith of Christ in the unity thereof*: Their first Argument (implyed) is this; *From this union there arisith unto every one such a relation unto, and dependence upon the Catholique Church, as parts have to the whole, and are to doe all Christian duties, as parts conjoyned unto the whole, and members of the same (that must be single) Common wealth and Corporation.*

3. *Assembly of Divines.*

Reply to the dissenting Brethren, to the third proposit. p. 41. And Confession of Faith, cap. 25. n. 2, 3, 4.

Arg. 1.

Answ. Such is the advantage of *Truth*, that the greatest abilities grow weak when they dash against it. 'Tis sensible in this Argument and Authors of it. For it doth not at all follow, that every company of men that in some respect have an union together, and in that respect may be conceived as one whole Brotherhood or Fellowship, should therefore be one common wealth

Answ.

or corporation. For as was said before: the brethren or families of the same first Parent (suppose of the house of *Essex*, *Manchester*, or *Fairfax*) have an union of blood together, and in that respect are called the House in the singular number (not the Houses) of such a Family: from which union there ariseth to every one of that House, such a relation unto, and dependence upon the House or Family in general, as parts have to the whole, and are to do all such brotherly duties, as parts conjoyned to the whole: yet doth it not hence follow that all these persons and their Families (which possibly may be many) are therefore one corporation. The same might more evidently be illustrated by the whole race of mankinde, who are one in nature, one in parent, one in office general (the government of the world and worship of God) one in the common laws of Nature; one in the principal Governour: *God is the King of all the Earth* &c. And from this union, there ariseth unto every man such a relation unto, and dependence upon the catholick world, or mankinde in general, as parts have to the whole, and are to do all humane duties, as parts conjoyned to the whole of mankinde: Hence the Philosopher, when rebuked for giving an Almes to a needy, but naughty fellow, replyed: I give it (οὐκ ἀνθρώπῳ ἀλλ' ἀνθρωπότητι) *not to the man, but to mankinde*: yet how ill would the *Honourable Assembly of Parliament* take this consequence from the *Reverend Assembly of Divines*; If therefore they should conclude; that all the men in the world are but one common-wealth and corporation: for then, as the former assertion, of the oneneſſe of the Visible Church, hath made them *Schismaticks in the Church*, and such also as have sworn to be so: In like manner this inference would represent them *seditious in the world* in the same degree, and with them, all particular Churches, Kings, and Kingdoms likewise. *Arist.*

Object. But they say, "That the union of the Church is neer-"er, and the relation closer, and obligation strickter betwixt the "members of the Church, then betwixt the persons of men, "because it is spiritual and heavenly. *Object.*

To which is answered 1. That the relation and union seems to be equally neer and close in their several kindes: *Men as Men*, are as much, and have as neer an union, and are as much enga- *Answ.*

ged one to another, *Christians*, *as Christians*; and *Churches*, *as Churches*; though the relation of Christians is more Noble and excellent, and the motives stronger. As beasts are as much one in their kind as men, though the nature of man be more excellent.

2. But be the relation of Christians yet closer; yet that is in *Spirit, Faith, mystical Union, &c.* not outward and visible further then to carry on the invisible, according to the Institution of Christ: But neither this, nor the former, is by this notion countenanced, but the contrary, as hath been evidenced. There may be a Society in Faith, as there was in many parts and persons where there was no oneneſſe in Government: *Job* was not alone in the World, some other Church God then had; and so he was one in the faith, and profession, and kinde of Church Administration with them; but not united in one body of outward government.

The place alledged for strengthning this Argument, *viz.* Eph. 4. 3, to 14, hath been answered above; and implies no more but an essential or mystical union, which necessarily implyeth an outward one in all duties in respect of the *substance* onely, not the *subject* of them; but prudentially and occasionally: Such an union integrally (*per modum suppositi, & subjecti*) and by way of oneneſſe in a visible way of joynt government; as shall be expedient for edification; which ordinarily is best promoted, within such a society as may (at least upon occasion) meet together in one place; or howsoever live together in some neerneſſe at least. Which is the more evident; because the largest Churches mentioned in Scripture did so, as the Jewish Church: (all whose Males met thrice a year at one place; and whose whole Territorie or Land was but small, scarce the fourth part of England: and therefore might the better be one entire Congregation or Church: but had they lived some at one end of the World, some at the other, as Christians do; there is no likelyhood they should have been one Church Integral) and as the Christians in Jerusalem, and in other cities, at the first plantation of the Gospel.

The second Argument: *All the Ministers and officers of the Church are given to the whole Church.*

Answ. All the Magistrates and Officers of the World are given to the whole world for the governing of it; but not to the world

conjunctim,

conjunctim, and as one single Common-wealth or Corporation made up of several corporations and Common-wealths; but *divisim* in respect of the several corporations and Common-wealths. The places alledged for proof, 1 Cor. 12.28. Eph. 4. 11. are answered above, whither we refer the Reader.

The third Argument is drawn from the third, fourth, and fifth supposition (page 48) "When the Church was no more then "could meet in one place, the Officers governed them as one un-"divided body respectively: But their number increasing, so "as they could not meet altogether, they divided into severall "Companies, which are in scripture called Churches: (to some "one of which every beleever is bound to joyne himselfe) But "these severall Churches should not act or worke as if they were "*Independent Corporations*, but onely as parts of Christs body, and "are all to regard the common good of the whole, Eph. 4. 1. &c. "and for that end are as much bound (if it may be) to associate (in-"to Presbyteries, &c. as particular men and families into Church-"es, there being as much need of the one as of the other: and so "as many men or families make but one particular visible Church; "so all particular Churches by this association make but one Ca-"tholick visible Church Ministerial, and Governing of *right* all the rest.

Every one to be of some particular Congregation in the judgement of the Reverend Assembly.

Answ. God and Christ have disposed and ordered the Government of the World, and the Church according to the severall conditions whereinto the providence of the one and the other hath determined to bring them. When wee are Children, God hath appointed one kinde of government for us, *viz.* to be *under tutors and governours until the time of age*, and then we are not so: when afterward a man is disposed in marriage, though he have a relation to his Parent, yet not a necessary dependence on him in point of government. So whilst a Family is but one, it is gouerned as one body, by one or more Parents or Officers who in point of government are one single body: but as was said, if this Family multiply beyond the bounds of that first house, they are not now still to be fancyed to be but one Catholick Family, to be governed in common. Take for instance the Family of *Adam* or *Noah*; The whole world was but then one Family, and governed by one man &c. shall we need to repeat the absurdity of the

Answ.

the consequence, if therefore we should conclude, that the severall Kingdoms and Nations are not therefore to act as Independent Corporations; but as parts of the body Politick of the World which is Gods kingdom general. And yet there is a relation betwixt all societies of men, as men, by vertue whereof they are all to regard the common good of mankinde *&c.* In like manner doth Christ in his Church: when beleevers are babes, he would have them the more absolutely to subject themselves to their spiritual Parents: when growne up they have a greater freedom, and are to be otherwise governed: the Apostle bids *Timothy not to rebuke an Elder, but to intreat them as Fathers*, &c. So when the whole Church was but one company, they were governed as such; and by one company of Officers that had charge over them all, and every one particularly, according to their several offices: As the Pastors to teach every one; the Rulers to watch over every one; the Deacons to provide for every one *&c.* But this Family of the second *Adam*, and second *Noah* (as *Peter* implies him to be) spreading into many particular Families, and Nations: the Scripture *never* (I say *never*) represents them as one visible body in respect of their outward Association and Government, but still speaks of them as many: the Churches of Judea, which yet under the Legal government was but one (the Church Act. 7.) pray, why this difference of speech; but to confute this onenesse visible of all Churches? When they are called the Church, it reflects upon them as one in Faith, Spirit, kind of worship and Government, as the place alledged Eph. 4. 1. plainly expresses. And yet I denie not that these particular Churches are to have a regard to the common good of all Churches, and not to act as if they were in relation to none but themselves; and for this end also it is convenient and sometimes necessary, if it may be done, to associate with other Churches for mutual assistance, and to meet in Synods and Councels together, as did the Church of Antioch and Jerusalem, and the Churches in the Primitive times. The kingdom of England, and so other Nations are bound in some cases, to associate with other Kingdoms, and are actually associated with them, as also was *Solomon* with the king of Ægypt, and *Hiram* king of Tyre: but is England not to act as an Independent King-

1 Pet. 3. 20.

Kingdom; from France, Spain, Scotland, or the Kingdom of Israel, or Independent (saving the Articles of Association) for all * that.

See the House of Commons answ. to the Scots papers, about the Kings person. Suppos. 7.

They add in the same place as a prevention of an objection; "That as the mutual consent of particular men and families "orderly into Churches gives them Power and Authority, "(*Ecclesiasticall*) one over another, without destroying the "liberty of such persons and families, but helping of it: so also "in this association of Churches, their mutuall consent orderly "regulated, gives them a sufficient call for their Elders to exer-"cise their power of Elders, (over the Congregations in com-"mon) without impeaching the liberties, &c.

Object.

But 1. This similitude doth not truely represent these Brethrens opinion: who hold that the *Catholicke visible Church is before any* particular Church: and is the *first subject* of all Church Power: and the mother out of which particular Churches spring: whereas this similitude makes the particular Churches to exist. First as mothers to the universall: this being according to their expression, now nothing else but a collection or aggregation of them. Secondly, This seems *inconsistent* with the former reasoning; for if by *Divine Right* all particular Churches are but one universall and generall Church or Corporation, and all particular men and families: by Gods appointment are to associate with some particular Church, then have the Churches right to this common government, not from any *consent*, but from Gods *institution*: whether the members or persons *consent or consent not*: yea, and hence is it that *Churches and Presbyteries* may, by our *brethrens principles*, bee *excommunicated*: for we may suppose some Churches will not consent to such associations.

Answ.

Objection If it bee said, This consent grounds the relation to this or that particular Church with which they shall associate.

Object.

I reply, that this removes not the objection; for in generall they are ingaged unto subjection to the universall Church, and the particular Church to which they joyne is but a necessary condition, that they may the better bee under the universall discipline.

Answ.

3. The case is not the same betwixt particular persons, and Families joyning into some particular Congregation; and the association of several Churches into one body: much lesse of *all* into one generall Common-wealth: For the former instance plainly confutes it. A man or family is ordinarily bound to be of some Kingdom, Common-wealth, or State; but it doth not therefore follow that all States or Kingdoms must needs be associated together into one general Common-wealth; neither is the reason the same. For a whole Kingdom, State, or Society is better able to defend it self against injuries, and to accomodate it self with necessaries, than a particular person or Familie; and what is wanting may be sufficiently supplyed by meer Voluntary, Arbitrary, and Temporary Association in a Common-wealth; which in a Family or Person is not so.

4. It must not be said by rational men, that 1: All men are bound to associate, and so all Churches. 2. They being associated are to be governed, by others which are more then themselves; and yet their liberty is not diminished, but strengthned: if the Reverend *Assembly* shall say, that their security and safety may possibly bee thereby strengthened, it might in some cases be admitted. But surely, as the liberty of a particular man or family, is not the same before he is bound to others, and afterward, though his safety may be the more, so here.

5. How are we slidden from one Integral entire body, flowing from one Church at Jerusalem &c. to a body made up of voluntary Associations. The Kingdom of England is one entyre Common-wealth or body, corporate of it selfe intrinsecally (politically:) the Vnited Provinces are one by aggregations and voluntary Association. But these two Reipublicks do greatly differ: now the Church general is asserted by the *Reverend Assembly*, to be one Common-wealth, and Body corporate; to whom as one, yea and as first, before all particular Churches: The Officers, Ordinances, and Governement of the Church is concredited and committed.

Of like incompossibility is what is there added for illustration

ſtration ſake, *viz.* That this joyneing is ſuch as proceeds, *Ex charitate, ex debito mutuæ ſocietatis colendæ*: as is betweene Friends and Equalls: *Non ex debito inferioris conditionis ad præſtandum obſequium.* As betwixt Maſters and ſervants: For what is this? (but *Verba dare, rem auferre.*)

The Honourable Houſes of Parliament, and Aſſembly of Divines, Kingdome and Churches of England: take their liberty now to reforme the State and Church, as they judge agreeable to Law, Reaſon, and Religion. This opinion by conſequence makes this Kingdome but a *Depending Member* of the Vniverſall Monarchy of the World; and doth expreſly affirme the *Church or Churches in this Nation to act but as ſuch in reſpect of the Vniverſal Church.* Whence it inevitably and evidently follows; that they ought to be in actuall aſſociation with all the reſt of the Nations, and Churches of the World: theſe being an hundred times more in number, have power at pleaſure to over-vote them, and to governe them: and yet muſt the Parliament, Aſſembly, the Nation, and Churches of this Kingdome: even when actually ſo overborne, perhaps againſt their minde, and wills, fancie and conceit themſelves as free, and enjoying as much liberty as now they do. May wee not aſcend by a predicamentall Ladder (*Claſſibus Vniverſalium.* Kek.) muſt it bee by a Tranſcendent, even to Reaſon it ſelf?

Another confirmation of this third Argument, is taken from the *Light of Nature*: which requires, ſay theſe Reverend Gentlemen, *that the meanes* for (the edification of) *Particular Chriſtians, ſhould be as applyable to whole companies of them; unleſſe Gods word hath ſome where forbidden it.* Light of Nature.

To which I return, 1. That this *Light of Nature* ſhould not be too much urged, for it will plead hard for Epiſcopacie and a Pope. ἀ's νοι ἐγνῶ, will buſſle ſhrewdly here. 2. That the method of the *Light of Nature* is to follow the Scriptures in matters of Chriſtian Religion, and not to move in them where the Scriptures ſtand ſtill, and are ſilent; hence I note in the ranging of the Arguments of the *Miniſters of London* in their divine right of the Presbyterie: that they place the *light of Nature* firſt, which though they do as intending it for the loweſt ſtep, yet it is not juſtifiable to Divine right of Presbyterie, in the Analyſ. of the book.

make it any at all in the things of Christ; but where it hath some precedent hint from Scripture. 3. The light of Nature I have shown before, doth make a difference betwixt the necessity of associating of particular persons, and of Common-wealths (such as the Church is said to be,) and differenceth also the associations of the one and the other: making the former a necessary oneness and singlenesse of Corporation and Government; but the other meerly an *arbitrary and temporary friendship.* 4. The Scripture hath more to *forbid* all Churches to associate into one body Vniversal Politick; then it hath that particular Churches should be entire body Politicks or Corporations of themselves; seeing there is often *expresse* mention of particular visible governing Churches, but none *expressly* of an universal one. 5. I retort the way of reasoning; the *light of Nature* teaches there is not the same reason betwixt *particular persons*, and *Common-wealths* in this particular, and therefore not to bee made all one, unlesse the Scripture had commanded it.

The last particular which may seem to be (though not brought here by them for that end) a confirmation of this Tenet, is (by occasion) alledged in page 61. from the parallel of the *Church of Christ* with the *Church of the Iews*, to whom *the whole Tribe of Levi was given as their Ministry.* 1. *As to one body together, when in the Wildernesse.* 2. *To them as one body fixed, and dispersed in Canaan.* This is replyed to before; I repeat now, That these being and living together in one *small* Territory; and meeting all the Males *three times a yeer* in one place, *Jerusalem*; at one *meeting house*, the *Temple*: doth not argue the Church scattered throughout the World to be therefore one: no more then because one Kingdom may be one Common-wealth, and have Officers in common, therefore all Kingdoms must be one. 2. Besides; this instance engages all the Churches to meet at some one place: to have one chief Governour besides the Elders in common, with such other inconveniences as are usually urged against this parallel.

We have done with the Arguments; one passage or two I shall animadvert upon, and (with due respect) take my leave. Whilest they endeavour to maintain: "That it is not left free, "but is a duty of every Congregation; to associate with others: They say: "All are enjoyned to be of some Congregation; but "when

"when they joyn to this rather then to that, the mutual consent "between them and the Congregation with whom they joyn, is "that which immediately gives them that special relation one to "another, &c. From which I note: That here is implyed a liberty in particular Christians, to joyn to such Churches as they shall see cause. If this be so, how is it that the violation of *Parochial limits* is so insisted on (though oft-times manifestly prejudicial to edification, &c.) and those who keep not unto their Parishes, presented and persecuted; and those ministers that admit Christians of other Parishes, resented as the destroyers of particular Congregations, and such who (*novo & inaudito exemplo*) gather *Churches out of Churches*? Now it will not salve to say, 1. That at the first constitution of Parishes there was such voluntary consent: seeing 1. Which Parishes did so, doth not appear: And secondly, In many, 'tis evident they were cast into parishes by those who were lords of those Mannors. 3. Neither is it rationally probable, that the whole Nation to one man did voluntarily receive the Gospel it self: seeing fraud and force (neither of which are voluntary motives) were the tooles of Popery, under which the conversion National was made.

4. And though at first the union of such might be convenient: yet afterward it may become an hinderance. Yet am not I for the drawing of any Godly, Able, and faithful ministers people from him, who is for the substance of Reformation, though with many defects in lesser things. Nor 2. will it be sufficient to say, that when they choose to dwell in such parishes, that then they consent to be of such a Congregation: for we know men do that on *civil*, and oft-times *necessitated* grounds, as most convenient for lively-hood; when yet they are altogether unsatisfied either in the *Minister* or *Congregation*.

A 2. passage is *p.* 62. the several Congregations chuse or *accept* their particular Officers, and all the Congregation united, choose or *accept* their common Presbyterie: yet page 58. 'tis said their office is conferred on them by the Church: either then, the common Presbyterie is the Church when they choose the Elders for the several Congregations; for they do but accept of them on the matter; or else it was not a plain declaration of their mindes, when they said the Church chooses; or else this is inconsistent with the other.

Sect. 4. Temple measured, cap. 1.

The 4th Assertor is Mr Noyes, whose tenet is: *That the Church of Christ on earth, is one integral body visible, and hath power to act in Synods and Councels unto the end of the world.* His 1. Argument is: *The Apostles were members.* 2. *Officers of the Catholicke, not any particular Church.* These are replyed to above. 3. *They admitted members into the Catholicke Church, as the Eunuch and Cornelius, the Jaylor, &c.*

Act. 1. c. 10. c. 16.

Answ. These persons were admitted into the Church or company of those who professe Christ; and were made visible members of that societie and corporation which is *invisible*; as the Sacraments are said to be *visible signes of invisible Grace.* The Church Catholique is visible in respect of its severall members and societies or Churches; but not in respect of its whole being, as one Corporation. Society and Corporation, properly so called, differ. All men are one society, but not one Corporation: so in the Church. Now according to nature of the society, are the priviledges: common society hath certain common rights: proper societies have peculiar ones. Now the Church in generall is a society to all the members, of which there belong certain common rights and priviledges; as *Spirituall food*, the word *Sacraments*, the *right of government in the generall*, &c. but this implies not, that it should be properly one Corporation, no more then it concludeth because mankinde is a society, and every one that is born, is already by his birth admitted a member of humane societie: and so into all the *rights of men*, as they are men, as to have right to food, clothes, protection, and government in the generall; that therefore all the men in the world are one Corporation or Kingdome.

2. They were admitted by baptisme immediately and directly into Christ and his mysticall body; but into the visible company onely by accident. If there had beene but one beleever on earth; Baptisme had had its use and end.

Argum. 4. "Christ is one visible head, &c. by vertue of his "Lawes, Ordinances, Providences, walking in the midst of the "Church, and of two or three gathered together, as the King of Engl. is visibly King of Scotl. though residing at London in *Engl.* therefore the King being one the Church his Kingdom, is one too.

Answ. Hee cites in the margent * *Beza*: saying that "The "Church is not a common wealth, nor an Aristocracy, but a King-

Epist. 13. pag. 367. *Ecclesia non est Reipubl. non Aristocratia, sed regnum*

"Kingdome: and if so; surely Christ is the absolute monarch of it: But that argues the Church to bee *one*, *in respect of Christ onely, his spirit and lawes*, but not at all in respect of its *visible Government* by it selfe; unlesse it be proved that Christ hath instituted on earth one visible single person or society of men to governe as one company together, the whole Church on earth.

2. A King though absent from one place, yet is visible somewhere in his Kingdomes, but Christ not personally visibly now.

3. A king of more kingdomes then one, though they be *one as they meet in his person*, and in some respects, and have some common priviledges; yet may their governments be distinct, as *England* and *Scotland*. 4. As Christ is one, so God is one, and as the Church is Christs Kingdome, so is the world Gods Kingdome: his Law of nature one, his providence governing one: but is it therefore but one outward kingdome?

Arg. 5. "The Church of the Jews was a Type of the Christi-"an Church: the great Sanhedrin figured the Apostles, and gene-"rall Councells; they were many tribes, but one Church. *Arg.* 6. "*Rev.* 11.1.2.3. the universal Church is represented by one city, the "new *Iernsalem*: and called the Church, Mat. 16. 1 Cor. 12. Eph. 4.

Answ. The Jewish Church was a Type, but not in all things, for then must wee have one visible high Priest, one Temple, must meet altogether there; &c. but as these ended in Christ, so that national Church, till it be called the second time. 2. That Church was but one single intire Congregation, there they met all of them, thrice a year before the Lord, and the Tabernacle; called the Tabernacle of the Congregation. 4. The Church and Commonwealth were one body * as such: which I think Mr *Noyes* will not judge to hold in all nations. 2. To that of one Jerusalem, I say, that it is questionable whether those places speak of the Church, as it shall be before the comming of Christ or after. 3. Whether they speak of the state of it before the calling of the Jews or after; the latter is affirmed by several expositors; and they urge the word *Ierusalem*, it shall be the State of the Jews: But 4. Howsoever, *figurative and symbolical places are not argumentative alone*. 5. The Church is *no mystical Ierusalem*, though not visible; neither doth that *vision* argue it to be visible; no more then the Holy Ghost his appearing in the shape of a Dove, conclude that the Holy spirit is visible.

* See this Argument urged for the power of the Magistrate in Church affairs fully answered by *Trigland. de Civil. & Eccles. potestate.* cap. 12.

Arg. 7.

Argum. 7. " The mysticall union of Brotherhood makes one mysticall body: Ergo the visible union one visible body.

Answ. It beggs the Question. For 'tis denyed that there is such a visible Oneneſſe, as is the myſticall: the myſtical union Catholick is reall: the visible notionall only: So all men have a myſticall union of nature, yet not in outward government: nor would it be convenient they ſhould.

Argum. 8. " All naturall grounds of fellowſhip in particular " Churches in reſpect of ordinary execution, beſpeaks fellowſhip " in one Catholick Church, in reſpect of leſſe ordinary. Bro- " therly union, Chriſtian profeſſion, the celebration of the name " of Chriſt, who is glorified more eminently in the great aſſembly; " all theſe are prevalent. The notion of a relation doth cherish " affection: pride, and independency are inſeparable.

Anſw. 1. Does all relations of perſons one to another, and obligations of mutuall duties in regard of thoſe relations, argue that they muſt be one Corporation, and one Government? The twelve children of *Iacob*, if God had ſeene it good, might have beene ſo many ſeverall Churches and kingdomes; and yet have preſerved unitie; and done their duties of their relation of Brotherhood. The twelve Apoſtles were independent in power one from another (ſee Gal. 7. chap. 2.) yet were in relation one to another, and did performe all mutuall offices for the good of the whole.

Vid. Cottens keys, ch. 6.

2. " As pride and independency are inſeperable, ſo alſo pride " and uſurpation, pride and invaſion of the rights of particulars, " under notion of a common ſociety; pride and Tyranny, which hath its way paved in the Church by this notion, as hath beene found by experience; and 'tis acknowledged by this Author in this chapter to have beene the occaſion of the riſing of the man of ſinne, viz. ſome of the Ancients their high doting on the unity of the viſible Church.

3. *Some kinde of Independency* may bee without pride; ſuch as was in the Apoſtles; and is in the ſeverall Kingdomes, and free States in the world: (whereof *New England* the place of this Authours habitation is one) and all kinde of it, and an *abſolute independency* is diſavowed by perſons of the greateſt note in that way; as the Apologiſts expreſly call abſolute independency as a proud and

Apollog. Narrat. pag. 14.

and insolent title; so the Elders of New-England, and particularly M. * *Cotton.* This Author therefore should either have explained himself touching *Independency*, or else have used some other expression, then that which he could not but know, would be (*ad salviam*) indeed to the palate of some, but (*ad contumeliam*) an addition to the pressure that others (good and sober men) are oppressed with. But it may be the superstition of certain of the old * heathen takes at this day; "who in sowing some kinde of "graine, apprehended it would grow the better, if it were "done with reviling and reproaching each other. I would willingly hope, that example of *Tertullian* is so well known to Mr *Noyes*, that no provocation from the Church should excite him to satisfie himself upon it. *Injuriæ parentum ferendæ sunt.*

Keyes of the kingdom of heaven, cap. 6.

Amama Epist. ad M. Marsenn. oeymum serere cum convitiis.

Hieron. *De V. illustr. & Cent. Mag. 3. c. 10. Tit. de Doctr*

Argum. 9. "The Covenant or profession of all Israel together, "was to walk before the Lord: And converts in the Primitive "Church, promised to walk with all Saints, in all the Ordinan-"ces: The Church is one Citie, having many gates; or parti-"cular Churches, by any gate or Church entrance is had into the "whole Church, *&c.*

2 Chron. 15. 12. c. 34. 31.

Answ. 1. There must be difference made betwixt the state of the Jewish and Christian Church; because they were joyntly *One Common-wealth, and one PARTICVLAR Congregation*, and not the universal Church, unlesse by accident, in as much as there was then no other visible Church; except, as we said before, we follow those who hold that *Iethro, Iob, &c.* lived in those times; and were particular Churches.

2. Whether the *Covenant* in the Primitive time ran in such a forme, doth not appear to me: but for the sense of it, it may be admitted, according to what hath been often said; men are ingaged, and may promise to do the duties of their relations to those to whom they have any tye, and so in that respect are one with them; and yet it followeth not that this body is a visible body or Corporation, it may be a mystical one; or it may be visible in some respect, and not in point of Government: or yet the government may be visible in several parts; but not as one in the whole. All the Apostles were engaged to assist one another, yet did they not depend one on another in point of Government; as after I had said this above, I found M. *Cotton* to have taught it

 before,

Cottons keyes, chap. 6. toward the end.

before, whom then I had not read. All men are bound to offices to all men; *Do good to all men* saith the Apostle; are therefore all men one visible corporation or body politick?

3. By one Church we are let into all Churches in respect of their *essential* being, *Rights*, and *common priviledges*, *mystical union*, *&c.* not in respect of particular jurisdiction. A man that is borne of one Parent, is let into the whole society of men, and all common Prerogatives; but not into the Rights of each Citie, *&c.*

His 10. and last Argument, "It is generally supposed that all "Churches have power to act together, and to expect power of "Jurisdiction in a general councel. *Calvin* is expresse (*Inst. l. 4. "c.* 8. and 9.) therefore the Church is one visible body, else it "could not so act. *Operari sequitur esse.*

Answ. 1. It hath been granted that a company in some sense may be a *visible body* or *Corporation*, in respect of some more common and lesser acts; but not properly so, and in respect of the parts of Government and Jurisdiction properly so called.

2. The acting of a general Councel, yea though it were to the highest points of Jurisdiction, as *Ordination*, and *excommunication*, may proceed on our grounds, and not on the visible and integral onenesse of all Churches into a Corporation; for it may proceed on the ground of *Voluntary association*, and *communion of Churches*, whereby all particular Churches are willing to unite freely, and not of necessity, their power; and to act for the use of their particular bodies, and in order to the whole; but not as being one incorporated Reipublick; nor as having any new, or properly larger power (being met) as such a body, but onely by *accident*, as being *aggregated* and collected together. After which manner was *the first Presbyterian Church erected*, viz. *at Geneva*, *the several congregations uniting voluntarily*, *as so many distinct bodies into one aggregated body.* And as the Kingdom of England and Scotland, and some free Cities in Germany upper and lower act together: which neither makes a new or greater power in the assembled or general body, nor destroyes the entire power of the particular societies: in which sense our opinion would admit of the power of a general Councel: but I cannot owne it; because it is partly groundlesse in Scripture; partly impossible; and partly dangerous in the thing it self, as hath been observed above.

Hayne: Diocef. Tryal. page 21.

3. Not

3. Not all acting together, nor all acts that in some sense may be said to be acts of power, doth imply an oneneſſe of Corporation, or jurisdiction properly ſo called. I have ſhewed before that a Colledge of Phyſicians may meet to conſult and give advice in point of health, which they have power by their profeſſion, and by the Lawes to do: and the patient is obliged by the lawes of Nature, prudence and conſcience; unleſſe there appear a ſufficient impediment: but this neither argueth that all theſe Phyſicians are of one Colledge, yea or Kingdom; nor that they have power to conſtrain the Patient to obey. *Calvin* in the very chapters quoted by this Author, he laies down ground for the overthrow of this opinion: as where he teacheth, " That " as the writings of men though godly, ſo neither the authority " either of particular Churches, or of the whole Church in ge- " neral is ſuch, as was the authority of the Apoſtles, for they " may not eſtabliſh any new Article of Faith, &c. And alſo anſwers divers of the Arguments of this Author, and the other: by affirming " that the promiſes of not leaving the Church, of " guiding it in all truth, *&c.* (and ſo we might add all the other almoſt before mentioned) are made NO LESSE TO EACH BELEEVER, THEN TO THE WHOLE CHVRCH: which I deſire may be obſerved. Again, He makes the authoritie of a general Councel to depend on that promiſe: *When two or three are gathered in my name* &c. And then ſaith, *That this as well agreeth to any particular company of Chriſtians, as to a generall Councel.* 2. It doth not appear to me in thoſe chapters that hee ownes general Councells on any ſuch grounds: nor do I ſee how he can, by what he ſaith on Eph. 4. 11. above cited. 3. If theſe Councells he there approves did excommunicate &c. yet he doth not mention his approbation of them in thoſe things, and wee may apprehend he might count ſuch actions among thoſe particulars of their failings which he there enumerates.

Cap. 1, Sect. 9.

Sect. 11.

cap. 9. ſect. 2.

Mat. 18.

2. After his Argument he makes the objection M. *Hudſon* had done, *viz* " The whole Church hath no viſible head, *Ergo*, It is " no one Viſible Corporation or body.

Object.

He replies to this 1. *Particular Churches are viſible Churches, though deſtitute of Officers.* But I Reply, ſhould they be ſo, if they had not one common bond of particular laws, adminiſtred by one

Anſw.

person, or one visible Society of Officers? 2. They may all meet as one visible body: the universal Church then must either meet so, or else have some visible officers universal over the whole.

Secondly he saith, *Christ is supposed the Visible Head in some respect.*

Answ. But that is not the question, but what visible existent head there is on earth, by whom it may appear one Visible bodie: As we saw before out of *Calvin* on Ephes. 4. 11. 2. How can we contain Christ visible properly.

3. He saith, "The Church is one so as to act ordinarily, as "one, *divisim*, dividedly, and yet by reason of the mutual con-"sent in all Churches, one act of power done in one Church, "is by authority of the universal Church, and reaches to all "Churches as excommunication out of one, is excommunication out of all.

But 1. There was never any Society or Corporation, that acted as one dividedly and in parts unlesse it did first act as one *joyntly* together, and in a body, wherein power was given to such divided bodies to act so, unlesse it were upon some sudden and extraordinary accident that required immediate action before the body could convene.

2. Every Society though it may act in parts, as a Kingdome in severall Corporations, and a Corporation in severall Wards, or Halls, and Companies, yet hath it withall one common, ordinary and standing officer or officers *visible to governe in chiefe*, to whom all maine causes are referred &c.

But 3. That the particular Church that acteth in the right of the universall Church by reason of mutuall consent in all Churches, is not proved by that *medium*: for mutuall consent, may be voluntary and accidentall, and so a figure onely: whereas hee is to prove that all Churches are necessarily essentially, by way of institution, and for ever to be one body, whether they consent or consent not. But a particular Church acteth, first, In the right of Christ, who is the first subject of Church power, (Matth. 28. 28.) Secondly, it acteth in the right of a Church, that is of a Societie that hath embraced the faith of Christ, which, as a Church indefinitely and essentially is the next subject of Church power, because

cause we see such power committed to every Church: so we heard even now, *Calvin* to expound that promise, Matth. 18. *when two or three are gathered* &c. which I finde also the forepraised Author to have said before me, whom at the writing of this above, I had not seene in the particular. *Cottons keys. ch.*

4. That *he that is excommunicated out of one Church* (if duely) *is excluded out of all:* is not because the whole Church is one visible body; but because all the particular Churches agree in *nature, and essence of Doctrine, Worship and Government,* so that he that is unfit to be a member of one, is so of all: because they all require the same *essentiall conditions,* as he that is cut off by the hand of Justice, for violation of the Lawes of nature, in one Common wealth, is cut out of all, yet it doth not follow that all men are one Common wealth. Or as hee that is out-lawed in one Corporation justly, is outlawed in all Congregations virtually, and upon the matter, though not directly and formally, till hee be so declared by them, if those Corporations go all by the same lawes (for substance) and government; though it doth not follow that these severall corporations are therefore one, or under one generall body, (which as I take it is the case betwixt England and Scotland, where by reason of union under one King, though the governments remaine distinct, yet one that is borne in either Kingdome, is not an Alien, but a Free-borne Denizon of both; and so by consequence (as I apprehend, for I may be mistaken in a Law notion, and I bring it but for illustration) hee that is out-lawed in one Kingdome cannot remaine under the protection of the Lawes of the other: and yet the bodies are distinct in power and government, though not divided wholy, but in some respect. So in the Church. See Dr *Austin* of Allegeance, in *Calvins* case.

In the third and last place he comes to authorities: But here either he cites those who are nothing for him, or when they dispute the point professedly, are expresly against him; as his first Author *Chamier*: who though he say, that *if not every Pastor, yet all of them are set over the whole Church.* yet when he argueth the point, he explaineth himselfe to mean all distributively, every one in his charge, as all the *Majors* and *Sheriffes* governe the whole Kingdome, but not joyntly, but severally: for hee denyeth such an one visible universall Church, as Mr *Hudson* acknowledged, and as we saw before. Chap. 4.

Chap. 4.

The 2. Are other *moderne Divines*, whom Mr *Noyes* would have not to consist with themselves, whilest they deny an universall visible Church, and yet grants Judiciall Power to Synods: But it hath beene shewed before, that this may be granted, though the other be denyed, &c.

The 3. Are *the Fathers*, who (he saith) *so predicated an universall visible Church, they laid the foundation for an universall Bishop.* If so; then let this Author take heed he lay not a foundation to raise him out of the grave againe, in his Image, (as I have heard a Reverend Elder of New England called an *universal visible Church in respect of the Papacy*) and to bury the liberties of all the Christian Churches in his grave.

Mr *Cotton* in his exposition upon the Vialls.

The 4. Author is *Polanus*, who saith, *the things of God are administered* (*Synodali κρίσει*) *by the determination of the Synod; but are confirmed* (*Regia ἐπικρίσει*) *by the Kings authoritie.* Wee allow the Power of determining (with *Calvin* above cited) according to the *word of God to Synods*, and are well content and thankfull that Kings will become *Nursing Fathers to the Church.*

The 5. and last are the Professors of *Leyden*, who say, that *in the Synod is the top of Authoritie, the unitie of the whole Church, the establishment of order.* But they speake of *particular Synods in particular Churches*, And do not subvert what was shewed out of them above.

In fine, he acknowledgeth that the PAPISTS would build their *Babell* on THIS foundation; which I thinke they well may, or some-what like it; and so I remit this Author to the Reverend Elders of New England, who are much more able to deale with him; and of some of whom, hee will heare about this Argument I suppose very shortly.

§ 5.

Divine Rights in Presbytery, in Epist. &c. part 1. c. 1. pag. 3. & part 2. c. 8. pag. 65.
Mr *Cheynell* Rise of Socinians. pag. 65.
Preface pag. 13.

The 5. and last that to my view have appeared in defence of this notion are the *London Ministers*: Before I come to their arguments I shall (after the example of a Reverend member of the Assembly) do right to some of both sides. Principal men there are in those waies, and even of the Assembly it selfe, whose judgements and practise have not beene truely represented by the Ministers in their Collation of the opinion of the Presbyterians and the Independents. I will instance onely in one present question. The Independents are said to hold "no other Visible Church of "Christ,

"Christ, but only a single Congregation meeting together in one "place to partake of all Ordinances. But this is not their opinion. That it is essentially required to the very being of a visible Church that it meet in one place, they hold it (*de benè esse*) for conveniency, not absolutely necessary: now it is not ingenuous to fasten upon a way or man generally, that which some (such as wil be in any profession) particular, and perhaps weak or passionate men may hold. 2. These brethren observe not that themselves are in the whole fault of that which the Independents owne in this charge: *scil. making no other a visible Church* then a *single Congregation*, for if the Brethrens opinion bee true; the Catholique Visible Church is made but one single Congregation or Corporation (though too bigge to meet together, but in their Deputies.) "For if it have "the same visible Lawes, under the same visible order of Officers, "and these Officers one visible societie or Colledge, over each, "and over the whole, then is it as much one particular and single "Corporation, as *Stepny* or *Cripple-gate*. Now on the contrary for that opinion that is opposed to this, and said to *be the judgement of the Presbyterians*: viz. *that there is one General visible Church of Christ on earth, whereof all particular Churches and single Congregations are but as similar parts of the whole*: There is not onely no one Presbyterian could hitherto be shewed to be of that judgement, till the sitting of this Assembly, (in favour of whom *Apolonius* wrote) but also divers above evidenced to be against it, and acknowledged so by the Authors of this opinion: *Plain dealing is the best policie*: But to their arguments, 1. They urge the forenamed place, "1 Cor. "12. and say, the Apostle speaks of one Generall Church, because "he saith [Church,] not Churches. 2. Because he speaks of it in such "a latitude, as to comprehend all gifts of the spirit, all members, "all officers ordinary and extraordinary, which cannot agree to a "particular Church.

Answ. 1. Wee have shewed that the Church taken essentially, is one: though Integrally and in respect of its existence and particular government, it is as manifold, as there are particular Churches. Now to the Church in the former sence, are those things given, *all men* in essence and nature are one: to *man* in this respects *is given Governours and Government, arts and gifts*, &c. must all therefore be one Common wealth?

2. Or

2. Or else, which I rather adhered to; the Church is taken in that place *mystically*, for the whole society or family in heaven and earth, as was then evidenced. 3. All these Officers and gifts were given to the Church of Corinth immediately, though not solely and onely. The light of the Sun is given immediately to that particular place on which it shines, with all the brightnesse and influence of it, but not solely. 4. In this *superintendency* over the whole Church, whether severally or joyntly, the Scripture hath instituted no Successors to the Apostles. 5. By Apostles might be meant the chief Officers of Corinth.

A second place (and wherein they handle this subject more expressly) is part 2. chap. 8. where their first Argument is drawne onely from those places that name the Church (indefinitely) as *on this Rock will I build my Church. He hath set some in the Church Apostles, &c.* " And their second taken from such places as compare " all visible Professors to one [*Organical body*] which are some of " the same places they used in the first Argument, as 1 Cor. 12. *We being many, are one body*: so Rom. 12. 4. Ephes. 4. 11.

Answ. 1. These have been replyed to above. 2. They do not make the whole Visible Catholick Church one [*Organical*] but one [*Similar*] body in our Brethrens first assertion: But *Organical* and *Similar* are opposite, as was shewed in answer to M. *Hudson*, whom in this inconsistencie, opinion and expression, they have either followed, or he some of them. 3. Next they endeavour to prove that the word *Ministry*, *Ordinances*, and particularly *Baptisme*, are given to the generall visible Church: (the method Mr *Hudson* used, *Moses* mother was his Nurse also) whence it will follow; that there is a Generall Visible or Catholique Church. Therefore I shall take this for a third head of Arguments, and Answer to it.

1. The word *Ministery*, *Ordinances*, &c. all of them are given immediately to every particular Church, where they are, and where there may be use of them; though not solely: and the first two places quoted, speak immediately of the Church of Ephesus; and the third immediately of the Church of Corinth; the fourth of the Church at Rome.

1 Tim. 3. 15. Eph. 4. 11. 1 Cor. 12. Rom. 12. 4. to 9.

2. They are given to the Church, as one Essentiall or Mysticall body. " But no way concludes they must bee one Visibly, no more

"more then the gifts of Reason, Arts, Speech, the Govern-
"ment of Emperours, Kings, Princes; the order of Inferior
" and superiour members given by God to mankinde: doth
"prove that therefore all men are one Visible, General Corpo-
"ration or Common-wealth; or *Integral, Organical, Similar bo-*
"*die*, consisting of parts, as a similar body, altogether alike:
" and as an organical body of parts heterogene, and nothing a-
"like: which even a plain Reader will perceive to be as uncouth
"Logick as Divinity.

CHAP. VI.

The Conclusion. 1. *Corrollaryes.* 2. *A word to the Authors of this Opinion.*

AND thus (by the assistance of God) an answer hath been given (though 'tis like they will not so be answered) to these Brethren: And therein I hope I have spoken *as the oracles of God*, both for *truth* and *soberness*. Sure I am, I have endeavoured (though perhaps not without some failing) to observe that of the Father (*Worthy* saith * one, *to be written on the chairs of all Divines and Disputants* (uncialibus literis) *in Capital Letters*:) "We pursue not (*saith the* * *Ancient*) our opponents with re-
"proches and contumelies, as the most do, sheltring the weak-
"nesse of their Reasons and Arguments with revileing speeches;
"not unlike the (fish) SEPIA, which * they say, casts out a
"black inkie matter, whereby she avoids the fisher. But that
"we make war for Christ, we evidence by this Argument, that
"we contend after the MANNER OF CHRIST, who is
"meek, and peaceable, and bare our infirmities.

1 Pet. 4.

S. Amam. *Epist. ad* M. Marsenn.

Nazianz. Orat. 32 ὁ γὰρ ἀ παιδεύ-πως παιδεύομεν, ὅτε ὕβρεσι βάλλοιεν. Plin. lib. 9.

Now from the precedent Tractate, when I have inferred a Corollary or two, and breathed out a Word of love into our Brethrens eares and bosomes: I have done. As to the former.

§. 1.

1. If there be one Visible Vniversal Governing Church, then the (now endeavoured) Presbyterie (consisting of the Presbyteries of the whole World as one entire body, and claiming so by

Corroll. 1.

Divine Right, as on the ground of one Catholick Visible Governing Church; hath no foundation in Scripture: and so is in that respect [* *Ens Fictum*] A DIVINE NOTHING.

So Calvin (for the substance of the thing) on Ephes. 4. 11.

Corroll. 2. 2. There is no *Visible* Church or Corporation Ecclesiasticall, properly so called; and as the immediate *Receptacle* of Church-power; but a particular Church (*i.e.* the Church of one place) though not as particular, but as a Church indefinitely, essentially, and absolutely considered.

Corroll. 3. 3. Then there are no universal GOVERNING Officers at large; that being ordained in one Church, are Governours every where; no more then a Major of one Corporation, is so in another; or that a Ruling Elder or Deacon of one Church, hath the same power in another, though perhaps in combination with the former.

1. Whence it will follow, First, That no Minister can do an act properly of Power Ministerial out of the Church, whereof he is an Officer, that is formally valid: *i.e.* as from him, being an Officer.

2. 2. That the Ordinances administred by ministers either of no Congregation, or out of their owne, are void formally and unefectual.

3. 3. That Churches destitute of Ministers, must remain without Ordinances, &c. The three first main inferences I acknowledge to be consequent to the foregoing discourse: But to the conclusions drawn from them, I must speak something.

1. 1. Some distinguish betwixt *power* purely *Ministerial*, and properly *Governing*, because we finde the Apostles did preach and baptise whilest Christ was on earth; and before they were endued with power from on high, to administer discipline and government: and they say Ministerial power is of larger extent, and Governing power restrained to a political body or Corporation.

2. Others say, that by vertue of the communion of Churches, all officers are common amongst them (*quoad usum, non quoad dominium*) to *use*, though not to *owne* as theirs.

2. But secondly, to avoid dispute, I shall omit these, and what else might be replyed more exactly; and adhere at present to another

nother answer, *viz. Factum valet, fieri non debuit.* That the Vulgar *Axiome* holds here: *Things that are in themselves right,* i.e *in the Essential causes* (matter and forme) *good, and according to institution, though not proceeding by standing rule in some externalls* (as in the outward efficient, or minister, or circumstantial manner of doing) *are not therefore void formally.* For instance, first in natural things: Those creatures that are begotten both by generation of their Dammes; and also by putrefaction, and heat of the Sun (as divers creeping things are) though the latter differ in the outward instrumental cause, yet are they as true in their kinde as the former: so the Serpent, the Lice, the Froggs, *&c.* that *Moses* made before *Pharaoh*; and the Wine that Christ made at the Banquet: were as true in their kinde as those wrought by ordinarie causes. So secondly in spiritualls, *Zipporahs* circumcising her child (though M. *Mead* gives another Interpretation of it) The *Circumcision* administred by the *Idolatrous Priests.* *Jehojadahs*, and afterward the *Maccabees* administration of Ecclesiastick and Civil power, to wit, The Kingdom and Priesthood together: was valid. The high Priests in the time of Christ had no orderly power, as being not the persons designed by God for that office, as not being of *Aarons* line, nor coming in by a lawful way, *&c.* yet their Acts were valid, and Christ present at them.

Exod. 4. 25.

2 Chron. 30. 11. 17, 18, 19, 20.

Iosephus.

3. To the third particular I say, 1. This is no greater inconvenience, then that a Corporation must be without many those acts which onely Officers may doe, whilest they are destitute of them. 2. There would bee ordinarily Ministers enough, and a succession of them in every Church, if the Congregations or Parishes, were divided, and limited by Scripture and reason, that is: according to the number of Christians, and conveniency of Habitation: And not according as the bounds of Lordships accidentally fell; or superstition prompted (to get Offerings, or merit Pardon) or Wealth and pride suggested (when some grown rich would not sit so low as before) which are the common originalls of the multitudes of Parishes, especially in Cities and great Townes. Thus of the Corrollaries.

3.

See *Selden* of Tithes, cap. 6. Sect. 3. and Papists petition to King *Iames*, 1604.

2. In the next place; for our brethren, the Assertors of the opposed Tenet. As a Bishop must be apt to teach; so hee must

Sect. 2. Exhort to the Brethren.

Tit. 1. 7. bee willing to heare also; for *he must not bee self-willed, nor soone angry with those that put him in remembrance.* On these footings, and the evidence of the truth now pleaded; I take liberty, (with due respect unto the Persons and places of them with whom I deale) to advance a step or two neerer to them, and speak (*in os ipsum*) as the saying is, *mouth to mouth.*

2 John

There is a general and sad complaint (and that not without cause) of *Novelty*, variety and danger of opinions. I shall not injure ye Brethren if I put you in minde, that the opinion (in your sense at least) is *new Light*, and cannot but increase the differences and disputes exceedingly; especially when men shall be engaged to subscribe it as an *Article of Faith*; or else be secluded from emploiment in the Church of God; which occasioned so many controversies about *Liturgie*, *Episcopacie*, *Ceremony*, &c. formerly. That it is like also to prove of the greatest danger to the Churches and their Reformations: even your owne; was shewed above. Now how incongruous is it, that those persons who have with so much zeal inveighed against others for like things, should have the *beam of that in their owne eye*: And how imprudent would it seem to be, if men of repute for wisdom and piety, should be so far transported, either with distaste to any party, or fear of danger to their owne; as to admit a forraigner (with intent to evert their adversary, and secure themselves) who will prey on both. Now if ye will needs maintain a *litigious Title*: can ye not live on the inheritance of your Fathers? Presbyterie hath stood without this proppe; and it is not safe to remove a building from its old foundation: this NEW peece put to the old garment, is like to make the RENT: it proved so in the late Church-government. Whilest they held it (a *ex usu Ecclesiæ*) *by custome of the Church*, as of old; or (b *gratia Regis*) by the *favour of the* c *Prince*; as of later dayes: they stood even in great stormes, as we know; but when they would settle it on a new bottome: intitle God to it immediately: it was not long after the returne of light, but (*corruit funditus*) it came tumbling downe.

Confession of Faith, c. 25. n. 2, 3, 4.

cap. 3.

Episcopacy.

a *Episcopi noverint, se magis* consuetudine (*Ecclesiæ*) *quam dispositionis dominica veritate, Presbyteris esse majores.* Hieron. in Tit. 1. 5.

b *Quanquam enim secundum Hominum vocabula, quæ jam Ecclesiæ USUS obtinuit, Episcopatus, Presbyterio, major sit; tamen in multis rebus* Augustinus Hieronymo *minor est.* Aug. Epist. 29. ad Hieron.

Withall, Let bitternesse, and calumny in word and writing: such as a late reproachful and ingrateful book unto our d Nation

c Jewell, Whitguift, &c. d *Homer. Reggius de statu Relig. in Anglia. 1647.*

hath,

hath: but especially injurious dealing (with orthodox, godly, peaceable, and publikely useful *Dissentients*) be removed. For besides that experience hath hitherto lessoned us, *that the wrath of man worketh not the righteousnesse of God*; and hence all endeavour of the same will not do as yet; what is desired; let it be remembred, that the *Top-weeds* that God will strike at till he hath struck off, are *superstition and oppression*. These ruined those who were in the chair before ye, Kill not the man because he wears his clothes ill-favouredly, or perhaps will go naked. Starve not the children though froward or wanton, if they will take in but some wholesome food. Tithe not *mint* and *cummine*, and neglect in the mean time justice and judgement to the soules of the Gospellesse people. Devour not widdows houses (by depriving their husbands and children of means of livelyhood, for very disputable matters, under pretence of prayer, government. *&c.*

Capita papaverum.

Superstition and oppression the sum of Sathans Decalogue, as Religion is of Gods.

To close: *There are who rejoyce in such sparks* as these, which *themselves have kindled*; and in the curious (but combustible) Fabricks which they have raised on the foundation: yet when they shall see the fire seise upon their work: and that they must suffer the losse of it: though themselves be saved, and in that respect they depart in peace; yet reflecting on their former damage, have this from the hand of God, that they *lie down* in sorrow: But I hope better things of many of them, and such, as not onely accompany salvation; but as do precede a full reward.

Isaiah

The END.